The LUTHERAN

LUTHER IN LOUISVILLE

New statue unveiled at First Church

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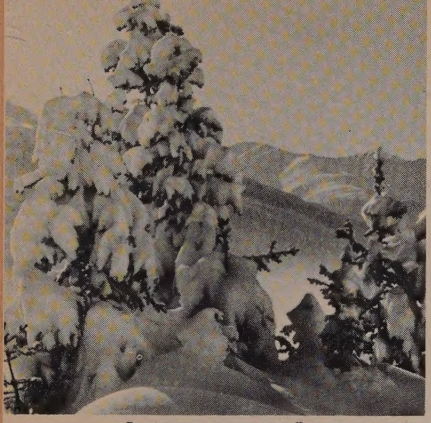

THE BRANCHES BEN

LAST SUMMER I often admired the small fir tree in our back yard. It was because it was more attractive than it had been previously. It was just that I remembered the ordeal the tree had undergone during the previous winter.

Twice within a period of two weeks the tree's slender branches were weighted down with sleet. The lower branches were bound to the frozen ground. High branches bent nearly to the breaking point. Each time I looked out at the tree felt troubled about it. "Surely the branches will snap under the strain," I thoug

GRADUALLY THE COLD RELENTED. The ice melted away. Except for a few sma casualties, the branches, freed from their icy coating, lifted to their normal positio The tree stood victorious over the rigor of winter and during the summer months put forth new growth and greenness.

The tree is like many fine people I know. They are bowed for a time by adve sity. Sometimes tragedy bends them low. Yet they find in their Christian faith t will and strength to endure life's trials and even to use them as a means of increasi love and service to others.

—ANNA ENGELHARDT

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● YOU WILL READ much about the publication of the latest translation of the New Testament in coming months. We asked Philadelphia Seminary's Dr. John Reumann, who met members of the editorial committee during his stay in England last year, to give us some of the background of the new project. It will help us understand what translators of the "New English Bible" had in mind as they give the English-speaking world one more Bible translation to choose from. The story is on *page 11*.

● THERE ARE MANY good hymns in our hymnal which congregations pass by because they don't know them. This, says Editor Helen Pfatteicher of the *Journal of Church Music*, is unfortunate, especially because there are some inferior hymns in the book that get a workout well beyond their merit. People who understand where our hymns came from and what they express will be in a better position to appreciate the value of congregational singing and use the right hymns for the right occasions (*page 17*).

● "AFRICAN FEATURES" is a unique publication. It goes out monthly as a collection of mimeographed sheets from the African Writing Center in Northern Rhodesia and reaches the desks of editors throughout the English-speaking world. It contains articles written by Africans for Africans, but also short stories by the Center's director, Wesley Sadler. Dr. Sadler is a ULC pastor, a literacy expert and a gifted writer. See *page 21* for "even chance."

● SHOULD WE WELCOME all comers to our churches, and should our pastors freely accept invitations to offer prayers at all sorts of secular meetings and events? The questions are asked in Dr. Edgar Brown's "Worship Notebook" (*page 26*) in a sort of post-mortem on the Christmas boom of 1960. It is an invitation to continue a debate that was begun centuries ago.

THE CHURCH IN THE NEWS

Progress toward unity noted

Big strides were made during 1960 toward "relaxation of tensions and an improvement in communication between the churches in the major branches of Christianity," a World Council of Churches' official said. Dr. Roswell P. Barnes, executive secretary of the council's New York office, noted four "specially significant" events: 1) establishment of a Vatican office to deal with questions of Christian unity; 2) visit of the Anglican Archbishop of Canterbury to the Pope; 3) World Council moves against proselytism; and 4) the proposal for the union of four major U.S. denominations.

"Churches now are in a better position to settle down to serious dialogue in the effort to enlarge the areas of agreement, not by compromise of truth but in loyalty to it," Dr. Barnes said. Because of "deep-seated differences between churches" it was important to avoid "superficial goodwill" which has "often led to religious indifferentism," he added.

Vatican sets rules

The "widespread longing for unity" has produced a "new atmosphere" in which Roman Catholics will meet with members of other churches to discuss their faith, Cardinal Augustin Bea sa in an article in the Jesuit magazine *Civi Cattolica*. Cardinal Bea is head of t newly established Vatican secretariat f promoting Christian unity.

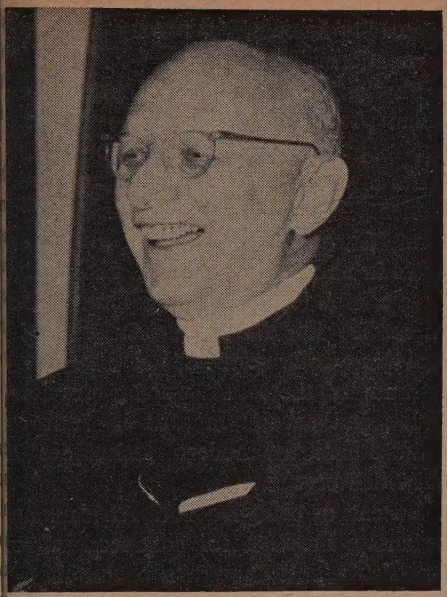
Roman Catholics should be "humb charitable, prayerful and self-sacrificin in conducting talks with Protestants a Eastern Orthodox, the cardinal co tinued. He urged "charity towards se arated brethren who after baptism ha become members of the mystical Body Christ and are loved by the church sons."

Four warnings were issued by the ca dinal. Roman Catholic conferees mu "protect the complete integrity of Cat olic dogma"; must remember that tho outside the Roman Catholic Church la "enjoyment of so many privileges a rights, which causes them to lose so ma graces"; must not neglect "to specify t differences" between the Roman Cat olic teachings and others; and must e ercise a "certain reserve or privacy," said.

Dr. Reinartz honored

More than 100 of the United Luther Church's "official family" paid tribute Dr. F. Eppling Reinartz at a dinner New York on Dec. 28. The event f lowed the meeting of the Council Executive Secretaries. Dr. Reinartz tired Jan. 1 as secretary of the chur after 14 years in office to become pre dent of the Lutheran Theological Sem nary at Columbia, South Carolina. Su ceeding him as secretary is Dr. Geor F. Harkins, who was elected by t Atlantic City convention in October.

Speakers at the dinner were D Franklin Clark Fry, ULC president; D Robert A. Mortvedt, executive secreta of the Board of Higher Education; D



LEAVES ULC OFFICE
Dr. Reinartz

White Rhyne, executive secretary of
ıe Board of Parish Education; Dr.
lfred L. Beck, president of the New
ork and New England Synod; and Miss
ɔnia Lind, staff assistant to Dr. Reinartz.
r. G. Elson Ruff, editor of *The Lu-
eran,* was toastmaster. Dr. Edmund
Wagner, ULC treasurer, made the
esentation of a gift.

ɔur faiths at inaugural

Representatives of four major U.S.
ligious bodies will take part in the in-
guration of President-elect John F.
ennedy on Jan. 20, it was announced
Washington.

Cardinal Richard Cushing, long-time
rsonal friend and spiritual leader of
e first Roman Catholic to be chosen
the nation's highest office, will offer
e invocation. Dr. John Barclay, pastor
the Central Christian Church of Aus-
ı, Texas, of which Vice President-elect
Lyndon Johnson is a member, will offer a prayer. There will also be prayer by Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America. The benediction will be by Rabbi Nelson Glueck, president of Cincinnati's Hebrew Union College.

Chief Justice Earl Warren will administer the oath to Mr. Kennedy, who will use a 75-year-old family Bible originally the property of his grandfather, the late Mayor John F. Fitzgerald of Boston.

Churches ask race equality

The South African government's strict race segregation (*apartheid*) policy had caused dissension among the land's churches. Most church bodies openly favored political and civil rights for non-whites, but Dutch Reformed churches had supported government policy. To help resolve the difficulty, the World Council of Churches last month sponsored a consultation among its eight South African member-churches. Dr. Franklin Clark Fry, world Lutheran leader, presided as chairman of the conference.

Many of the Dutch Reformed delegates assented to the conference's statement calling for "equal rights" for all racial groups and affirming their right to share in "responsibilities, rewards and privileges" of full citizenship.

Late last month South Africa's two major Dutch Reformed churches backed their delegates. Citing the "seriousness and magnitude" of the nation's race problem, the churches of Cape Province and of Transvaal called various aspects of government policy unacceptable to Christians. "Those who disagree with this stand must now give definite moral grounds for their point of view," the

churches declared. "Responsibilities must not be evaded. It is not a question of a political formula . . . but of justice."

One holds out

Still refusing to go along with proposals for improvement of race relations was the smallest Reformed body, the Dutch Reformed Church of Africa. This group was "far less compromising" and still affirmed its support of *apartheid* and favored separate development of the races, according to reports from Capetown.

In a Christmas message, Roman Catholic Archbishop Owen McCann of Capetown called for "a fully Christian policy in South Africa." He urged full integration of South Africa's Colored people with the white population. Coloreds are persons of mixed blood. South Africa's mixed racial pattern divides the population into four groups: whites, Colored, Bantu (native Negroes), and Asiatics.

Bishop McCann said the alternative to integration would be "frustration and resentment which cannot make for peace and harmony." He praised the World Council's meeting as "symptomatic of the sharpening conscience of the people of South Africa in regard to the moral and Christian implications" of the country's race problem.

Lay missionaries sought

Retired laymen and women are needed to serve as short-term volunteers in foreign mission fields, the Lutheran Foreign Missions Conference was told at its Chicago meeting last month. The Rev. Conrad S. Braaten, a minister of The American Lutheran Church, said he would head a newly established organization called World Brotherhood Exchange. Its goal is to hasten the spread of the Gospel through volunteer service by retired or financially independent people of varic occupations.

Physicians, dentists and other prof sional people will be asked to donate few months' service in clinics or disp saries in mission fields, Mr. Braaten sa Students and professors will be asked form "Christian cells" on university ca puses in non-Christian lands. Six denti have offered to provide three-month to of service in Madagascar, he report providing continuous dental care for community there. A woman physic will spend several months in India train others in modern techniques child delivery.

Instead of bringing more Africans a Asians to the U.S. for advanced scho ing, Protestants should help churches those areas to establish their own se naries, Dr. Charles W. Ransom of N York told the conference. Dr. Rans heads the International Missionary Co cil's theological education fund.

Mission force grows

Statistics compiled by the Missiona Research Library in New York sh 42,250 Protestant missionaries to be se ing in countries other than their ov The report in the library's bulletin no that 27,219 of these are from the U or Canada. In 1911, there were o 7,239 North Americans serving abro

An interesting development is that "younger churches" in Asia and Afr now send more than 100 missionaries lands other than their own, the bulle added.

Number of missionaries from the U and Canada has increased 81 per c during the past decade, the tabulati reveals. It lists 421 U.S. and Canadi church mission boards and independ agencies which send mission workers 146 other lands.

AIR FORCE CHAPEL RISES

Workman watch as structural steel work is completed for 17-spired roof of modern-style $3 million chapel for U.S. Air Force Academy at Colorado Springs. Aluminum and glass panels will cover walls and roof. Spires soar 150 feet

Student enrollment reported

Nineteen Lutheran seminaries in the U.S. and Canada report a total enrollment of 3,945 students for the current year, Dr. Gould Wickey, executive director of the National Lutheran Educational Conference, reported. The Lutheran Church — Missouri Synod has 1,056 students in its two seminaries and the United Lutheran Church is second with 914 students in ten institutions, the report showed. Enrollment in regular courses decreased slightly, from 3,186 in 1959 to 3,178 at present.

The 32 Lutheran colleges are providing education for 47,347 students, Dr. Wickey reported, a gain of 3,124 over last year. Enrolled are 24,872 men and 22,475 women. In addition, junior colleges list 3,302 students.

Largest college — including graduate and summer schools—is Valparaiso University (Missouri) with 3,538 students. Wittenberg University (ULC) is second with 3,400. Upsala College (Aug.) is third with 3,023 and Wagner College (ULC) fourth with 2,432.

Lutheran students make up 66 per cent of the 33,182 underclassmen at four-year colleges. Among those receiving their education at Lutheran colleges are 1,436 Roman Catholics and 623 Jews.

Dr. Wickey's annual report was made to the 47th convention of the educational conference at Denver Jan. 8-10.

New Lutheran film readied

The feature-length motion picture produced by Lutheran Film Associates about the struggle between Christianity and communism in East Germany will be titled *Question Seven*, Robert E. A. Lee announced this month. Mr. Lee is executive secretary of the group which also produced the film *Martin Luther*. Participating are the National Lutheran Council, Lutheran Church — Missouri Synod, The American Lutheran Church, Augustana and United Lutheran churches.

The title refers to a Communist questionnaire which must be filled out by students in East German schools, Mr. Lee said. Leading roles are taken by Michael Gwynn, British actor, and Christian de Bresson, a French youth. The picture was filmed at Moelln, a West German town close to the East Zone border.

Distribution of the film will be through the Louis de Rochemont Associates with

"premiere openings in key centers, probably in March," Mr. Lee added.

Religion aids box office

A new film on the life of Christ, titled *King of Kings* (the same title used in the classic film produced in 1929), should outgross *Ben Hur,* producer Samuel Bronston confidently predicted last week. The new film was made in Spain. It will be distributed by Metro-Goldwyn-Mayer.

Money taken in at the box office alone does not make a picture great, Mr. Bronston admitted. "Money is very important, but in a property of this caliber money becomes irrelevant," he said. "We are shooting sky-high with this picture. My ambition is to beat *Ben Hur* in grosses."

Mr. Bronston would not comment on the details of the picture, except to note that he had used Protestant, Roman Catholic and Jewish consultants dur the filming. "We feel the picture is per cent presentable to any religion," said. "It is not our purpose to con people. Those who go to church will c tinue to go to church. And those w do not go to church will not be change

Priest advocates tithing

There'll be no more carnivals, baza raffles or similar fund-raising progra at St. Joseph's Roman Catholic Chu in West New York, New Jersey. Rev. John P. Wiegand told his flock month that he was putting an end to church's "carnival atmosphere" and ur tithing instead as "God's plan for support of His church."

"Ten per cent of your total income the first 10 per cent of it—belongs God," Father Wiegand said. "It is cal a tithe. He demands it as evidence your faith, humility and gratitud

NEW YEAR'S RESOLUTIONS made by members of Arch Street Methodist Church in Philadelp are deposited in box on church altar as a "covenant with God." Sealed envelopes containi resolutions may be reclaimed the following New Year's Eve for a check on progress or failu

Parishioners should donate 5 per cent of the income directly to the support of the parish, while the other five could go to the support of missionary societies and other charities, he suggested.

The priest urged parishioners to "consider this plan carefully and try it for one year. You'll never go back to any other plan."

With 23,000 baptized members, St. Joseph's is the largest church in the Newark archdiocese. Father Wiegand said the plan was "voluntary" and that reaction to it had been "splendid," although a few members protested. He estimated that about $80,000 a year would be lost by stopping bazaars and carnivals. He said money received from novenas and devotions would be used to support extra-parochial activities. Saturday night bingo games would continue in the church's community center, the priest added, since "almost all the bingo players come from outside the parish."

No pavement for Lutherans

Roman Catholic churches get preferential treatment from Milwaukee city officials, the monthly *Milwaukee Lutheran* charged last month. The periodical cited conditions around twelve churches and schools in the newly built-up northwest section of the city. It revealed that streets were paved, with sidewalks and curbing installed, around four Roman Catholic churches in the area, while public schools and Protestant churches were neglected.

In one case, the magazine said, three blocks at the end of a dead-end street were paved to accommodate Corpus Christi Roman Catholic Church, built in 1959. It cited Peace Lutheran Church, built in 1952 on a through street, as an example of one where repeated requests for action had met with delay. Roads around it are a "mess," with "chuckholes, no curbs, and shoulders of mud."

City officials said paving is done on recommendation of the alderman of a ward. Alderman in the area described were Roman Catholics, the magazine said. "An official's religion does seem to influence his decisions in an unfair and discriminating manner in this case," the magazine said.

THE MERGER PICTURE IN BRIEF

Plans for the merger of the United Lutheran Church with three other bodies advanced during 1960 as all four groups overwhelmingly voted approval at their conventions. Here is capsule information about the new church:

NAME: Lutheran Church in America

HEADQUARTERS: New York, with boards of Parish Education and Publication at Philadelphia, American Missions at Chicago, and Pensions at Minneapolis

MEMBERSHIP: About 3,200,000

ORGANIZING CONVENTION: June, 1962

OPERATIONS BEGIN: Jan. 1, 1963

ADMINISTRATION: Full-time president and secretary; Executive Council administers nine departments or commissions; eight elective boards; three auxiliaries; 30 regional synods

PARTIES TO THE MERGER:

- American Evangelical Lutheran Church
- Augustana Evangelical Lutheran Church
- Finnish Evangelical Lutheran Church (Suomi Synod)
- United Lutheran Church in America

NEXT STEPS:

- AELC: Ratifying vote at this year's convention
- AUG.: Approval by conferences and by two-thirds vote at 1961 convention
- SUOMI: Approval by congregations and two-thirds vote at 1961 convention
- ULCA: Approval by two-thirds of synods (22 synods)

WASHINGTON

By ROBERT VAN DEUSEN

NEW CONGRESS

EVERY TWO YEARS a brand new Congress comes into being. In the House, all of the members are either re-elected or replaced by newly elected Congressmen. In the Senate, one-third of the members begin six-year terms.

The 87th Congress will start in low gear. After the swearing-in ceremonies and the final "State of the Union" message by Dwight D. Eisenhower, the tedious job of organization begins. Committee appointments will be made, and the committees will go to work on new legislation. Whatever bills failed to achieve final passage by the previous Congress are dead, and the whole process must begin from scratch.

In spite of this organizational inertia, this Congress may come to grips with important legislation earlier than usual. The discussion of specifics during the campaign, and conferences of President-elect John Kennedy with Congressional leaders have set the stage for possible early action on a number of issues. These include:

1. MEDICAL CARE for the aged connected with Social Security. The program authorized by the last Congress left it to the states to determine the extent of their co-operation.

2. Federal aid to education, particularly in respect to construction of school buildings.

3. Raising the minimum wage from $ to $1.25 per hour in covered occupation

4. Expanded federal aid to housin including low-rent public housing.

5. Federal aid for redevelopment economically depressed areas.

Proposing legislation such as this w be easier than pushing it to final passag Each of these categories has been fou to be controversial. Although the a ministration and the majority in Congre are both of the same party, issues suc as these usually result in split-party votin With the additional strength that the R publicans picked up in the election, th Democrats will find it difficult to live u to their campaign pledges.

House Rules Committee

ONE ROADBLOCK to liberal legislatio is the powerful House Rules Committe through which all bills have to pass b fore they can reach the floor. Dominate by a conservative coalition of Repub cans and Democrats, the committee ha blocked action on much legislation.

In the last session, a comprehensiv housing bill which had been passed t the Senate and reported with amend ments by the House Banking and Cu rency Committee was killed in the Rul Committee. Even more drastic was th committee's action in refusing to sen to conference a bill for aid to school co struction passed in differing versions t both the House and the Senate.

The Democratic platform urged th action be taken at the opening of th 87th Congress "to improve Congressiona procedures so that majority rule pr vails." A group of Democratic libera has been studying ways to improve th situation, either by passing legislation tha would make it possible to bypass th Rules Committee, by restricting its fun tions, or by revising its membership.

AN UP-TO-DATE TRANSLATION OF THE BIBLE WILL APPEAR EARLY THIS YEAR IN ENGLAND

New Language for a Familiar Text

BY JOHN REUMANN

A LITTLE OVER two months from now, on Tuesday, March 14, you may read in your morning newspaper that a new English translation of the New Testament has appeared in England. The publication date has been carefully selected. It marks the 350th anniversary of the appearance of the King James Bible in 1611.

The new translation of the New Testament will be followed by equally new translations of the Old Testament and the Apocrypha, so that one day the "New English Bible" will become as much a household word in our churches as the King James Bible and the Revised Standard Version are now.

You may well wonder why we need another Bible at a time when we're just getting used to the RSV edition produced in America in 1946 and 1952. It isn't that we don't have enough translations from which to choose—King James, RSV, Moffatt, Smith-Goodspeed, J. B. Phillips, all have found wide acceptance. Why add another to the list?

BIBLE translations fall into two broad categories. There are the "private" translations, made by individuals or by small groups on their own authority.

Such ventures have become particularly popular in the last sixty years. Since the translators are not commissioned or supported by any government or church body, they are free to experiment as they wish. But their work must attain public acceptance on the basis of its own merits.

Examples include *The Twentieth Century New Testament* by a group of lay people in England (1904), Prof. James Moffatt's *Complete Bible* (1926), *The Bible—An American Translation* by E. J. Goodspeed and others (1931), or the New Testament of J. B. Phillips (1958).

The other category is made up by "authorized" versions. The term "authorized" is a slippery one, because it has at least two different, though related, shades of meaning. "Authorized" can mean

commissioned by some authority. Thus there have been English Bibles authorized by a king (Henry VIII, in 1539), by the Church of England (in 1568), and by popular usage (the King James Bible of 1611).

While we usually refer to this last as "The Authorized Version," there is actually no record that James I ever placed his stamp of approval on the finished product or that the English churches officially endorsed it. Popular usage and its merits won for it a place of authority.

Since 1611 other Bibles have been "authorized" by groups of churches, notably the English Revised Version of 1881-85, and the RSV, approved by the National Council of the Churches of Christ in the USA.

"AUTHORIZED VERSIONS" have set linguistic standards which other translators have followed. Because of the position occupied by the King James Bible in countries using the English language, we are apt to compare other translations with its familiar cadences.

Most people don't know that the King James Bible itself represents the end result of almost a century of earlier efforts by a number of translators. William Tyndale, spurred by Luther's example of putting scripture into plain language, made the greatest impact on the Bible of 1611. But the influence of the first "authorized version," Miles Coverdale's Great Bible of 1539, and the Bishop's Bible of 1568 can also be felt.

Nor is the King James Bible on your bookshelf today the same people read in the 17th century when it appeared. In the 18th century the edition was brought up-to-date in spelling and punctuation. In the 19th century further revisions were made in England and America to incorporate evidence gained from new discoveries and to clear up some obscu points. The basic language, howeve remained intact.

The Revised Standard Version of decade ago follows the linguistic stan ards set by the "authorized version." A though making many changes it nev strayed far from the familiar phraseolo of the King James Bible.

HOW DOES the New English Bible into the picture? It is not a private u dertaking since it was commissioned b major non-Roman church groups Britain, but even though it is "autho ized" it does not follow the tradition e tablished by the "authorized versions" the past. It offers a completely ne translation from the original languag into present-day English, unlike the co servative RSV which tried to maintai the flavor of the King James version.

Apart from the new linguistic approac to Bible translations, the new versio gains importance from the fact that incorporates some of the recent di coveries of biblical manuscripts. Whil the Dead Sea scrolls have contribute new insights into Old Testament text a copy of the Gospel of John, writte on papyrus in the second century, whic came to light in recent years, has give much aid to New Testament translator Undoubtedly, as new discoveries are b ing evaluated, there will be a constan need for up-dating Bible translations.

The need for up-dating the Bible te equally applies to the changing languag Listen to the teen-age language of 196 or take a look at the *"new words"* sec tion in your dictionary and you kno what I'm talking about. There is also difference between English as spoken i Britain and our American English. Wher the NEB will speak of "corn," your RS will give the American term "grain."

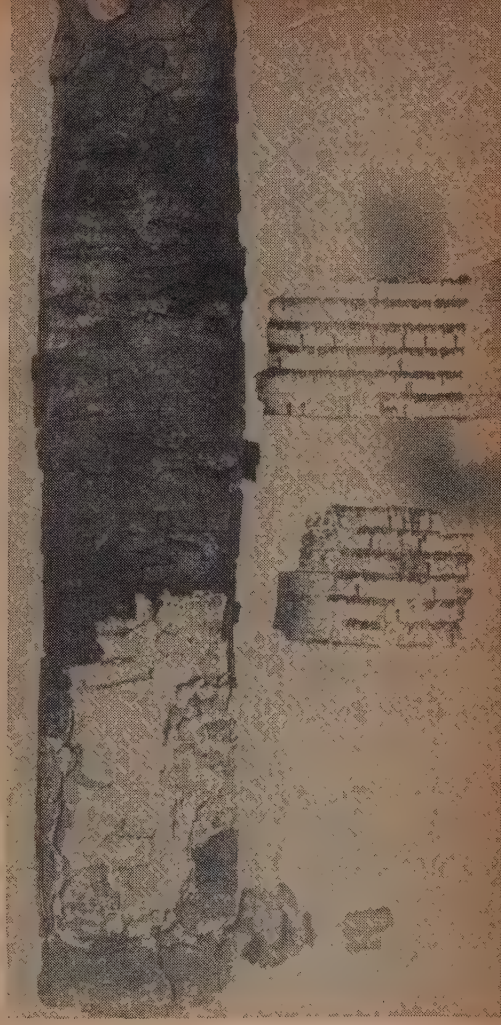
A MAJOR CONCERN of the new translators was one that's close to all of us: to communicate the gospel message to people outside the church—evangelism. The project got under way in May, 1946, when the Presbytery of Sterling and Dunblane asked the Church of Scotland to sponsor a Bible translation into language people could understand.

They cited the example of the New Testament, written in common vernacular, and the precedent of Tyndale and other translators to 1611 who used the speech of the day. The King James Bible just was no longer understood by many Britishers and gave people the impression that Christianity was irrelevant to life.

WHILE AMERICAN church people debated passionately whether adoption of the RSV was not too revolutionary a step, British church people admitted freely that especially young people, laborers and servicemen were being alienated from the gospel by the obsolete language of all existing Bible translations and that a completely new start had to be made to erase the apparent cleavage between the language of the church and that of life.

The new Bible, of course, should not be only directed at those outside the church but should also speak afresh to Christian people who were so familiar with the words of the King James translation and the "authorized" heritage that the meaning rolled off their mind like water off a duck's back."

The new translation might jar people awake in their Bible study and help them see values and implications which they never saw before. It could find widespread use in religious instruction of young people but also in public worship. Attention was given to producing a version of dignity which reads well aloud.



Dead Sea Scroll with fragments of 'Genesis'

UNITED IN THE PROJECT are, with the Church of Scotland, the Church of England, Methodists, Baptists, and Congregationalists. Later the churches of Wales and Ireland, the Presbyterian Church of England, the Society of Friends, and two Bible societies added representatives.

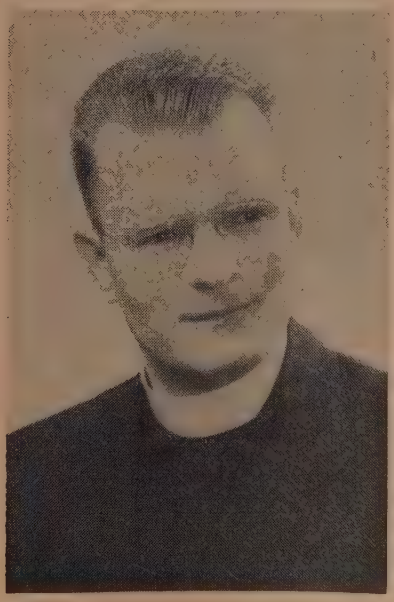
A joint committee was formed which created four panels on New Testament, Old Testament, Apocrypha, and literary revision. Prof. C. H. Dodd, a Congregationalist with a distinguished career at

Cambridge and one of the outstanding biblical scholars in the world, serves as general director.

Each book in the best Greek text available was assigned to one individual for translation. Selection was made among the best qualified scholars that could be found. The translation was then reviewed by the entire New Testament panel, emended, approved by the original translator, checked by the literary perts and finally accepted by the j committee.

This process involved a great deal work, especially since each member the panel had an opportunity to disc the draft translation verse by verse u there was a common mind. Occasion there was more than one possible ren ing and this is indicated in a footnote

But while each translator had to g up some cherished interpretation, the tem seems to have worked well. Part pants reported surprising agreement take a collective responsibility for finished text.

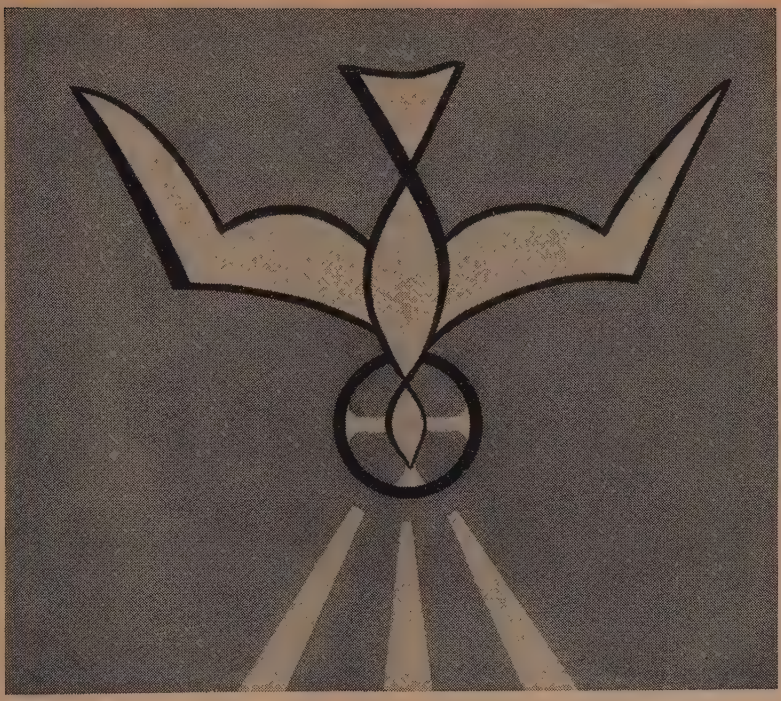


JOHN H. P. REUMANN was 32 last year when Philadelphia Lutheran Seminary made him a full professor in New Testament. He is an alumnus of Muhlenberg College and Philadelphia Seminary, earned a Ph.D. (in Greek) from the University of Pennsylvania. Last year he pursued graduate studies in the New Testament field at Cambridge. He wrote *Four Centuries of the English Bible* to be published by the Muhlenberg Press next month.

THE PRESSES of Oxford and Cambri will hold exclusive rights to printing new English Bible. Copies will be av able in America through their Ameri branches and at most denominatio book stores. Orders have been piling in England over the past six months

Although much venerable tradition behind the New English Bible, there amazing freshness and freedom in translation. Familiar terms are sw away, some phrases are rendered as ne before. There is great flexibility rendering a single Greek word by a riety of English terms, in order to get the precise meaning it has in each c text. The translators have been will to take a calculated risk: instead of ambiguous literalness, they have ferred more precise and living English

So far, the translation has been k under wraps, and few quotations ha been allowed to get out ahead of pu cation date next March. But those w have seen part of the new text are thusiastic. All of us may look forwa to this latest "authorized" attempt breaking down barriers of language a shedding new light on old treasure.



Descent of the Dove

By Romaine L. Gardner

This should have been done years before. Her eyes said that much. How could her parents have forgotten about it! The red patches on her cheeks were not from the sun; this was a January morning. They revealed her embarrassment. "This is something for babies," she thought to herself.

But there was courage there too, and determination. You could see that by the way she set the corners of her mouth. It was something which had to be done . . . it just had to. Her mother had told her. It was a serious moment, perhaps the most serious since her first day in school. And yet she didn't know whether to laugh or cry and so she just stood there, her skinny frame of seven years reaching slightly above the font.

The pastor bowed his head. She bowed hers too, but caught a glimpse of

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him out of the corner of her eye as he said: "In the Name of the Father and of the Son and of the Holy Ghost." She wondered if this was the time when he put the water on her head.

THEN THE pastor said something about water, the Spirit and the Kingdom of God. She was thinking about castles and rivers. "How nice it would be to live in a castle," she thought, "way up in the mountains."

When he said "this child" however, she was brought back to reality, for somehow she knew that he was talking about her, even though it had been years since she had been called a child. She had been a "little girl" for as long as she could remember.

WHEN THE PASTOR stepped forward, reached out his hand, and made the sign of the cross on her forehead, she blinked and knew she must have looked awfully funny. No one had told her about this part! Then suddenly he was praying.

It seemed kind of strange to hear someone praying for her. She wasn't even sure God knew about her before. It was sort of good to know that she was finally being brought to his attention.

She had heard the Gospel before, but she couldn't help being a little bit relieved that this Kingdom still applied to her even though she was a little girl. He had just called her a child, hadn't he?

The pastor stepped forward again. This time she was ready for him and didn't blink at all. She even tried to smile, b couldn't quite make it.

As he placed his hand on her he and began to pray the Lord's Prayer s would have said the parts she could r member, but she wasn't sure she was su posed to. He had an awfully big han

SHE HEARD HER PARENTS and Go parents answer some questions and the everybody bowed their heads. She coul see her reflection in the water.

She looked especially at her straigh blondish hair. Her mother had told he the water would only take the curl out c it anyway. "This was taking an awfull long time," she thought, as she strained to keep back a yawn.

Now came the moment they had tol her about. The pastor reached aroun and gently tipped her head toward th font. She braced herself and closed he eyes, the same way she did when he mother rinsed the soap out of her hai after a shampoo.

"Ellen Elizabeth, I baptize thee in the Name of the Father, and of the Son and of the Holy Ghost. Amen."

AND IT WAS THEN it happened. Not really, I suppose, but then what is real anyway?

The stained-glass windows were dancing on the beads of water on her hair, and a dove settled gently on her head . . . on the head of this skinny, golden-haired child, with the look of embarrassment and courage in her face.

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IN A DAY when God has opened up a little crack in the universe to give us a peek into unimaginable power, who would say that God is impotent? He is patient, that's all, beyond all our ideas of patience. And part of omnipotence is power to withhold power. "The Lord is not slack concerning his promise . . ." said Peter. He has not let the world get out of hand. He has not abdicated to the Kremlin, or even to Washington.
—J. WALLACE HAMILTON in *Who Goes There?* (Fleming H. Revell Co.)

Let's Mean What We Sing

By Helen Pfatteicher

The hymn board had Hymn 370 as the next item on the order of service. As the organ tuned the congregation to the familiar "Just as I am, without one plea" I looked at the faces around me. I thought: What are they thinking? What goes on in their minds as they hear this melody they've sung so many times before? Did they know what they were singing?

Charlotte Elliott had a reason for writing the words. She was an invalid for most of her life. When she wrote the hymn in 1836 she was intimately "acquainted with grief." Perhaps this accounts for the fact that the pronoun "I" appears 18 times, "thou" or "thine" eight times, while the *Lamb of God* is mentioned once in every verse.

The romantic words were sung to a typical Victorian tune, "Quebec." With three beats to the measure and a repetition of the same note three times at the beginning of every segment of the tune, you obtain a curiously monotonous effect. Good hymn tunes sound beautiful when sung in unison. Victorian hymn tunes call for effective harmonies. "Quebec" doesn't have them.

There is nothing wrong with "Just as I am" even though its musical value is questionable and it is self-centered. It may meet the need of some people in their private devotions or in prayer meetings where emphasis is on the subjective.

But how does it fit into a liturgical service of worship where the minds and hearts of the worshipers are directed to-

ward God and his Word—not toward their own emotions? I suppose that if you ask this question most people will shrug and say: But I like it.

WHAT IS IT that makes a hymn a favorite? We men and women of the 20th century pride ourselves in being modern. We would not think of doing things the way our grandparents did them, but in our hymn favorites we're old fashioned.

We are also something which most of us would rigorously deny—we're sentimental. Our favorites are usually not selected from a wide area of the past but from the last part of the 19th century when church music was at a low ebb

Do you ever stop to look at the records on the shelves of your music or department store? Most hymns you find there are either gospel songs or Victorian hymns.

You do not even have to go to the store. Just turn on your radio or television. Some of the popular singers regularly include a hymn in their program, and you may be sure that it's either a gospel song or a Victorian hymn.

If a good hymn is included the rhythm has usually been completely changed to liven it up or sentimentalize it. On Sunday there are plenty of religious programs on the radio. There is lusty singing and many songs, but I have often wondered if more people are not turned away from the Christian faith than are drawn to it by these songs. Let's face it: The sentimental romanticism of the Victorian era no longer applies to us.

JUST WHAT MAKES a hymn "Victorian" is hard to define. There was a time in the 19th century, say between 1820 and 1870, when reaction to the 18th-century classic period with its accent on austere, depersonalized form was particularly strong and found expression in a flowery, sentimental contemplation of human emotions.

Gospel songs, which are part of American folk music, are equally sentimental and man-centered. Of course they were not written for use in churches but were intended to be sung by people in their homes or at informal gatherings. But they could be sung by anyone who had a strong beat and therefore gained general acceptance, even by church committees publishing denominational hymnals.

What happens when emotions run away with reason and a more mature under-

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OUR CHOICE OF HYMNS WE SING IN CHURCH IS MORE DETERMINED BY SENTIMENTAL ATTACHMENT TO FAMILIAR TUNES THAN BY THE MEANING OF THE WORDS. YET, LUTHERANS HAVE A WEALTH OF HYMNS THAT HAVE BOTH ARTISTIC VALUE AND SIGNIFICANCE AS AN EXPRESSION OF FAITH

standing of faith is shown by Hymn 461 in our book. It was written by William Howard Doane (1832-1915) and goes like this:

"Pass me not, O gentle Saviour, hear my humble cry: While on others thou art calling, do not pass me by."

I'M SURE there is not a pastor in our church who would suggest in one of his sermons that Jesus is so busy calling on others that unless we make a big noise he'll forget about us. Yet this is what this hymn is saying—and it's printed in our own hymnal.

The fact that the hymn is in the hymnal, of course, doesn't mean we have to use it. Many hymns gained admission to the worship of the adults in church through the children's service in Sunday school. Because we learned them when we were small we have a special kind of affection for them.

But Sunday school songs have seldom been the best hymns. They were chosen because of their appeal to children (or because the superintendent thought they would appeal to children) and not because of their content. The understanding of faith of a ten-year-old is different from that of an adult. At least, it should be.

AND YET there is a wide variety of good hymns in our book that really express what we want to say when we come to church—and say it well in words and music. Just confront the sentimental "Just as I am" with Martin Luther's mature contemplation of man's plight and God's forgiving action in Christ as expressed in his "Out of the depths" (Hymn 372). It's just one hymn removed from Miss Elliott's lament, and yet there is a world of difference between the two.

Luther begins with a confession of sins, just as we do in the service, asks for God's mercy, asserts his faith in the forgiveness granted the believer and concludes with these words:

"Like those who watch upon the wall
To welcome in the morning,
My soul doth wait thy quiet call,
Herself with hope adorning.
So may all Israel look to thee
And in thy day find mercy free,
And plenteous redemption."

Martin Luther does not imply, as William Doane does, that unless he cries

out the Saviour will pass him by. His soul "waits the quiet call . . . with hope." And the tune belongs to the words. The two have been together a long time.

ALL OF THE POSITIVE hymns are not from past generations. Some come right out of the experience of people of our time, are written by fellow members of our church. One of the new hymns written for the *Service Book and Hymnal* is as follows (Hymn 80):

"Deep were his wounds and red
On cruel calvary
As on the cross he bled
In bitter agony;
But they, whom sin has wounded sore
Find healing in the wounds he bore.

"He suffered shame and scorn,
And wretched, dire disgrace,
Forsaken and forlorn,
He hung there in our place.
But such as would from sin be free
Look to his cross for victory.

"His life, his all he gave
When he was crucified
Our burdened souls to save,
What fearful death he died!
But each of us, though dead in sin,
Through him eternal life may win."

Not a single *I* in the whole hymn. Two *our's* and one *us* (much better for public worship). Eleven *he's* and *him's*. What a change of emphasis!

The words are by 47-year-old William Johnson, a Minnesota farmer who loved poetry. One of the members of the hymnal commission saw the poem and brought it to the attention of the other commissioners.

The others were so impressed that Leland B. Sateren, a church musician, composer and head of the music department of Augsburg College, was asked to write music for the words. The result was a new hymn, whose words and music are wedded to each other.

Another modern hymn where words and music fit together is Hymn 144, *For All The Saints Who From Their Labors Rest,* by William Walsham How. The words were first sung to a Victorian tune by Barnby. A stronger tune was supplied by Ralph Vaughan-Williams' *Sine Nomine.*

The music is excellent and catches the victorious note which accompanies death for the followers of Christ rather than the plaintive, sad note which was dominant in the 19th-century tune. For another generation this may become a favorite for it is a favorite with choir boys today.

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IN ONE OF HER inimitable books of Scottish village life, Isabel Cameron gives a delightful pen-picture of Angus the precentor who, with his tuning fork and ringing tenor voice, led the praise of the small congregation in the highland kirk. He was a shoemaker, but in "raising the tune" and leading the unaccompanied singing of the metrical psalms—for musical instruments are eschewed in the highland glens—he dominated the assembled group, a man appointed of God to direct the praises of his people. He indeed had a high conception of his office—and so was able to inspire a like spirit of reverent yet rejoicing worship among all present.—HERBERT F. STEVENSON in *A Galaxy of Saints* (Fleming H. Revell Company)

THE MAN WAS HUNGRY AND ALONE, BUT HE KEPT HOPING LUCK WOULD TURN HIS WAY. IT TOOK A CHANCE MEETING TO GET HIM TO TURN HIS MIND FROM A SEARCH OF LUCK TO A SEARCH OF FAITH

even chance

By Wesley Sadler

THE MAN WAS THIN and so uncertain on his feet that he could not walk in a straight line. He kept his eyes on the ground, looking intently at everything before him, searching.

I was curious and followed him. Then he paused shakingly and would have fallen if I had not stepped forward and grabbed him.

"Take it easy," I said.

He looked at me with very bright eyes. He did not try to pull away.

"What's the matter?" I asked.

"Nothing," he said.

"You almost fell," I told him. "Something's wrong."

"I'm hungry," he said.

I noticed again the unusual brightness of his eyes, one sign of desperate hunger. His arm in my grasp was frail under the sleeve of his coat. And I remembered that he staggered.

Without more questioning I said, "Let's go," and guided him to the closest restaurant.

As WE WALKED toward a table, I noticed that he was embarrassed. This man was no beggar; he was not comfortable taking a meal from a stranger.

When he was seated, I placed a menu in his hands and laid two pounds on the table. "Eat all of it," I said. "I've got to go. My office is two blocks down the street. Brannel and Sons. I'm Brannel. When you finish, come down and see me if you like."

Then I walked out and ducked into a coffee bar two doors away to get a quick lunch. I knew that he would eat better if he were alone.

My desk faces a big window looking out on the street. About an hour later I saw him walk past, his eyes searching the ground. "There he goes," I said to myself. "I'll never see him again."

But I was wrong. Five minutes later he came back and looked into the window and saw me. He entered my office, smiling slightly.

"Thanks," he said, putting his hand into his pocket. He laid one pound ten on my desk. "I couldn't eat two pounds' worth at one time. Not then, after having not eaten for so long. I would have been sick."

I picked up the money and put it into my pocket. "Sit down," I said, pointing to the chair beside my desk.

We looked at each other for a moment. He saw that I could not figure him out.

"MY HEALTH is not good," he said. "There is something wrong with my back. I don't know what it is. Neither do the doctors. Sometimes the pain is more than I can stand. Then I quit work and stay in bed as long as my money lasts. Then I walk the streets, sleeping anywhere."

"And you don't eat," I said.

"You're right," he said. "I don't eat until the pain goes away and I can find another job."

He did not appear to be in pain as he spoke. "You've just come out of a bad one," I asked, "and now you're looking for work?"

"That's right."

"Tell me," I said. "Why do you always walk with your eyes on the ground as if you were looking for something?"

He laughed. "I am looking for something."

"What?"

"I'm broke, as you know. So I keep looking on the ground, hoping to find a pound note or a half crown or even a shilling that someone has dropped."

"Did you have any luck?"

He laughed again. "Once. Once I found a pound."

"Just once?" I asked.

"Yes. Just once."

I changed the subject. "What's your work?"

"I'm a baker. Not a bad one, either."

"I know everyone in this town," I said. "I can get you a job."

HE WAS a good baker. For more than three months he was on the job I found for him. Then one day he failed to show up for work. His employer called me at once, as per my arrangement with him, and I went to the baker's flat. I found him in bed, in agony, writhing, gasping with pain. I called an ambulance.

For three days doctors tested and prodded and x-rayed him. Then they

FROM "AFRICAN FEATURES" OF THE AFRICAN WRITING CENTRE, KITWE, NORTHERN RHODESIA

found the trouble. It was from a boyhood injury. He needed an operation. I told him that I would lend him the money to pay the bill if he would agree to the operation. He did not answer.

Up to then he had frequently smiled in spite of his pain. Once or twice he had laughed. Now he seemed upset.

"What's the matter?" I said.

"I'm afraid."

"Afraid of an operation?"

"Yes."

"You've lived with this pain for years. You've faced it and borne it and now you are afraid of the operation that can put a stop to it?"

"Yes."

I PAUSED. I had helped him with money and a job. Now I had to help him again. "Have you ever prayed?" I asked.

He looked surprised. Then he nodded his head.

"Well?" I said.

"It didn't work."

"What do you mean, it didn't work?"

"A long time ago I prayed that my back would not trouble me again. And for six months I was well, the longest time of no pain. I thought prayer was the answer. Then the pain hit me again. It hit hard. I haven't prayed since."

"The first two times I saw you," I said, "you had your eyes on the ground, searching for something. When I asked you about it, you said that you were searching for money. You told me that you had once found a pound and therefore you kept your eyes glued to the ground, hoping to find another one."

He looked at me and said nothing.

"You are an intelligent man," I said. "You're also a persevering man. You once found a pound on the street, just once. But you've been keeping your eyes on the ground ever since."

"It can happen again," he said.

"What are the chances?" I asked.

He shrugged. "Who knows."

"You prayed once that your back would get better. It did get better for six months. But when the pain returned you gave up and stopped praying."

He looked at me in surprise. "You mean, it may happen again?"

"I don't know what the chances are," I said. "Nobody does, but if you have a tenth as much faith in God as you have in finding another pound note, there's a good chance he'll help you again."

He looked at me for a long time. "You haven't let me down yet," he said finally. "You really believe that, don't you?"

"I do."

He searched my face for a long time. "I suppose you're right," he said softly. "Tell them to go ahead with the operation. I'll pray."

WHAT THE OTHER person accomplishes is often so much more than we feel that we can possibly accomplish that we fold our hands in despair. We are like the young man who heard Philips Brooks preach, and was so much moved by the eloquence and power of the sermon that he went home vowing he would never preach again. He forgot that there are varieties of gifts and that it is just as important for the one-talent man to be diligent in the use of his one talent as it is for the five-talent man to be faithful in the use of his five talents.

—ROY H. SHORT in *The Salvaging of Souls* (Harper-Channel)

FIVE MAKE A FAMILY

Busy Sunday

A GLORIOUS winter Sunday. Brilliant sun lending color to the drab lawns and fields, making the evergreens sparkle, touching with gold the dry oak leaves still hanging on the branches. An icy nip in the wind that tells you fresh snow is just to the north, waiting to pounce.

We Meltons were up early this Sunday. We reacted to the beautiful day by being good tempered. I had a volunteer helper, Sue, while I prepared breakfast. People said "please" and "thank you" instead of grunting with early-morning grumpiness.

Karen did the breakfast dishes without being prodded by me and without giving an excuse, such as, "Mother, I simply have to fix my hair again. It's a mess. Can't I do the dishes after church?"

PETE EVEN volunteered to wash the car windows. Dan left the car outside all night and the windows were fogged and spotted.

We arrived at church full of love and good intentions. Karen, Pete, and Sue bounced down the stairs to the Sunday school rooms and nursery. I went to the office where I was acting as a substitute for another woman. I was to keep attendance records, take care of all the collections, issue library books after Sunday school, take telephone messages, and so forth.

I am doing many new jobs this year. I've taught Sunday school for years, but this year I am a "floater." At a Sunday school teachers' meeting in early September, Pastor Hanson suggested that this year the Sunday school have two or three floaters, as an insurance against absences. Three of us volunteered for the job. We act as substitutes when a class is left unexpectedly without a teacher. We take over the record-keeping when the Sunday school secretary or superintendent is busy or absent. We run errands.

THIS SUNDAY I rushed about my job as a floater. I had to hunt for record cards and attendance lists. I looked over the library cards and peeked at a batch of new books that looked inviting. I typed a letter of transferal for one of our pupils who was moving. I took a telephone message from Mrs. Ittel and relayed it to Pastor Ittel.

I collected a dozen pencil stubs for a child who came to borrow twelve pencils for some class project. I found an extra New Testament for an older boy who had forgotten it was his day to bring his Bible and read a chapter to his class. "I always forget my Bible," he said. "Please, Mrs. Melton, lend me one for the morning. Otherwise everyone will laugh at me for forgetting again."

It was a hectic morning. Every Sunday a floater does jobs that are new to her. She is not prepared for some of them, but must do the best she can. Being a floater is a challenge to my aging mind and bones.

Sometimes, even the children know more about a certain job than a floater does. All morning I heard comments like these:

"That isn't the way Mr. Jones does it,

Mrs. Melton. He marks those absent with a zero."

"The hymn books don't stand up on the shelves, Mrs. Melton. They have to lie on their sides."

"That's not right, Mrs. Melton. Why don't you use a red pencil?"

"Mrs. Melton, you're supposed to count the pennies, nickles, and dimes separately and wrap them in coin wrappers."

I CAME THROUGH the Sunday school period, still unbowed. In the brief breathing space between Sunday school and church, I counted pennies, nickels, and dimes madly. Dan took pity on me and helped wrap them.

"This job would be good for a coin collector," Dan said. "I've seen a couple of good collector's items."

"I've been thinking, Dan," I interrupted him. "It's such a gorgeous day. A shame to be indoors this afternoon. I want to hike in the country, scramble over the hills.

"The children are busy for the afternoon . . . all three of them. After dinner we'll be alone. I talked with Mrs. Ittel on the phone this morning—a message for pastor—and she, too, spoke of the glorious day and what a shame to waste it when we know how long and dreary winter can be."

"What's on your mind, Connie?" Dan asked.

"Let's talk with Pastor and Mrs. Ittel after service and ask if they'd like to go for a walk after dinner. We could pick them up and drive to Pine Bluff."

"Sounds fine, Connie. If they can't go, we'll go alone. But it would be more fun to take them along to enjoy the day with us."

THE CHIMES in the church tower rang. We hurriedly finished our job, gathered coats and hats, and went upstairs to the church. Pete and Sue were waiting at the back for us.

Everyone seemed affected by the fresh, crisp day. Church attendance was excellent. People nodded, smiled, and whispered greetings. The flowers at the front of the church reflected the brilliance of the out-of-doors. Pastor Hanson's voice boomed during the hymns, as if he were especially thankful today. Pastor Ittel had a sermon that fit the winter season. He called this a time for reflecting on and studying our personal beliefs. The choir sang a new anthem.

Pastor and Mrs. Ittel were pleased to go with us. "A coincidence," Mrs. Ittel said. "My husband and I were talking about Pine Bluff at breakfast. We were there several months ago to collect fall flowers and weeds to make up winter bouquets."

"A walk in the country is just what I need," Pasor Ittel said. "Melton, you and I can go into a huddle about the city-wide Lutheran Men's meeting . . . we'll be expected to help with the program."

"This is supposed to be a fun afternoon," Mrs. Ittel reminded her husband. "Leave business at home."

"We'll limit our business conference to the short drive to Pine Bluff," Dan promised. "Then we'll be ready to enjoy nature."

"THE WORLD of nature is God's wonderful world," Pastor Ittel said. "Church and Sunday school in the morning. A walk in the country in the afternoon. Both are contacts with God's world."

"Don't preach, Dear," Mrs. Ittel laughed gently. "We were all in church and heard your sermon." She smiled as Dan and I left the church entry. "We'll look for you about two. I'll bring a bag of cookies. Pastor likes to munch as he walks."

WORSHIP NOTEBOOK

290 SHOPPING DAYS TILL CHRISTMAS

IT MAY NOT be too early to begin planning for next Christmas now, and indirectly also to think about all that our Christmas worship ought to mean.

For weeks before Christmas the stores were jammed with shoppers. Shop windows bulged with countless gift suggestions. The range of items knew almost no limits. A dirty little man standing in front of a card-table set up along the pavement hawked baby-dolls wrapped in "cuddly" blankets, while a newspaper ad offered a 14-k gold coffee pot at $50,000 "for the woman who has everything." Above all of the noisy confusion, blared the music of Christmas.

IN A LARGE city bus terminal, choirs from churches, schools, and even commercial firms added to the sound. Over the shuffling tread of feet of the hurrying commuters, and an occasional brittle announcement ("Porter to the upper baggage level!") spilled a mixture of tunes ranging from "It's beginning to look a lot like Christmas" to "Silent Night." One choir was even singing "Holy, Holy, Holy." The same thing happened in shopping centers.

I can't help but feel that the church choirs which accept invitations to sing for such occasions are prostituting the great mysteries of the gospel and doing nothing more than helping to fill the coffers of the merchants. There is something profane, almost sacrilegious, about mixing the precious carols of our faith with modern commercial methods.

If a choir, whose chief purpose is to aid the worship of a congregation, lifts its voice, no matter how beautifully, in praise of the "Little Lord Jesus," does it really believe that this will bring men to the Saviour or is it actually encouraging an over-spent society to dig deeper into its jeans to buy a lot of stuff that is not really needed or wanted?

There's a deeper question involved here. How much of what we Christians do within the walls of our churches when we assemble to praise God dare be carried outside to be cast broadside to all and sundry? Carry that one step further (particularly when one hears people say that our worship does not "speak" to the average modern pagan who occasionally crosses the threshold of our churches) and ask still another question. How much of what we do in worship ought to "speak" or make sense so as to provoke intelligent response to the person who has not yet entered the ranks of the faithful baptized?

I'M NOT SAYING that we have no mission to gain converts. Assuredly we do.

So, Step One in pre-Christmas planning is to "labor night and day" to bring others with you on your pilgrimage to the manger. With more than three hundred days still left, each of us ought to have quite a group to march with us.

But go back to our questions. What makes a Christian? Obviously it isn't something that a fellow does by himself, in much the way he decides what suit he will wear today. First he must hear the Word. This may come in many ways. If he is receptive, and sometimes even when he is not, the Word will "speak" to him with urgency and compulsion.

Then he must make a decision. Either

he accepts or he rejects its demands. But it doesn't stop there. There has to be a time for learning and understanding. No one, using the mental powers God has given us, will join any group of people until he has discovered all he can about the purpose, teachings and practice of the group.

So the church takes its children through an intensified period of instruction before it will allow them to enter into the fullness of membership in the congregation. The same procedure, although much reduced — unfortunately, is required of adults. And only when one can stand up in the presence of the believers and solemnly affirm, "I believe . . ." is he admitted into the fellowship of Christ's religion. At that time he takes his place among those who participate knowingly in what the church regards as its sacred mysteries.

THERE IS A BIG discussion today on this question: to whom ought the forms of our worship be directed? Put differently, the inquiry is: should what we do in the churches have meaning only for the initiated or are our forms of worship to be constructed in such a fashion as to appeal and so be intelligible to the casual visitor?

The implications of two of the answers which one gives to this question concede that either the church is a sort of closed shop in which only the initiated can take part, or else the church is a sort of free society in which one can come and go as he sees fit. Carry the first to its logical conclusion and the result will be something like that of the church in its early history where outsiders were barred. Going equally far in the opposite direction, as far as logic allows, and we have a loosely knit association with little if any delineation between the faithful and those who know not the Lord.

If you look at the average congregation I think you will find that compared with its history within the last several hundred years, it is closer to the latter than to the former. With pastors offering prayers at political conventions (and certainly the politicos need prayer, but should it be done as a sort of "respectful bow in the direction of the deity" before more important matters are taken up?), and church choirs offering their wares to encourage the growing commercialism of Christmas, not to mention other seasons of the year, and you begin to see the problem.

I MUST CONFESS that I do not have any clear-cut answer to the problem. But isn't it time that we did some thinking on what it is that we Christians do in praise of God, particularly in our worship in the churches, and who ought to be included? Perhaps it would be equally profitable if we studied more carefully this problem in the light of the church's history and see what happened in other times.

I certainly wouldn't expect to understand what was going on at some secret ritual of the Masons, even if they would let me in. Why then ought we assume that a person entering our churches who knows little if anything about the gospel ought understand all that we do and say?

Step Two, it seems to me, requires that we give serious thought to our worship, asking ourselves whether these holy actions ought to be open to all comers. This means that church choirs will ask what is the ultimate reason in singing praise to God in any place but in the church or as a part of the worship of the congregation. And pastors would do well to inquire whether the frequent invitations to offer prayer at PTA meetings, the dedication of a fire house, or opening the weekly

meeting of the Rotary Club will really be to the greater glory of God.

The church at worship is the family of God gathered round his table to celebrate his presence. All of us, it seems to me, ought to have a good idea of what we're doing, and who is going to be permitted to join with us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Old story

QUESTION: Alice, 18, has been going with the same boy for four years. Al is two years older. He is a Catholic. The two met in a very casual way, and we have never been sympathetic to the affair. One day my husband, Harold, found the couple in the house alone when he returned from work. Since both of us work it is difficult to keep tabs on all that happens. We told Alice we did not approve of her being alone in the house with any boy. We had quite a scene, and she promised never to let it happen again—a promise which she has kept.

Alice was at one time in many activities at church, but she has gradually dropped most of them. Through her sister we learned that Al has given her a ring. Now she barely speaks to her sister. I did not approve of this ring, and I told both that they should have asked our permission first.

Now a girl friend of Alice is taking instruction in the Catholic religion. She lends her books to Alice and explains what she is learning. Alice declares she might become a Catholic. We are heartsick over the whole matter. As long as she is going with Al I suppose it would have happened sooner or later. We had forbidden him to come to the house because of his behavior when he was younger. When we found that they were meeting at the drugstore, we let her go with him again lest matters might become worse. We suggested that she go with other boys but she refused. Al seems to have her under such a spell that she cannot think of anyone else.

REPLY: Much good counsel has been given on this problem by pastors, teachers, psychologists, and marriage counselors. But it all seems to roll off most parents and young people like water off a duck's back. At the time when something might be done about it, little or no attention is given. Then when it is too late, parents come running for help. The young people don't cry for help until after a mixed marriage has landed them in trouble.

It is well known that little can be done about such problems after the young people have actually come to love one another. It sometimes appears that the more parents are opposed the more determined they become. The time to do something effective is before youngsters have reached the age for falling in love. Then most of them could be conditioned against the folly of dating a Catholic. They could be taught to be courteous and generous to all young people, Catholics included, but to draw a line on romance, and never break the resolution. Any wavering is dangerous.

Without arousing great hope, let me suggest a few last-ditch efforts: 1) Ask some fine man or woman (or several)

to speak to Alice about the situation, and point out the probable troubles which lie ahead. 2) Give her a copy of *The Split Between Roman Catholicism and Christ* (ULPH 30c) for both to read. 3) Get Alice into contact with a girl who married a Catholic and is now suffering for it.

Opportunity needed

QUESTION: Ever since my confirmation I have labored for the service of the kingdom through the church. That has been my big interest in life. Now, as a result of an accident I have impaired vision, am somewhat lame, have shattered nerves, and have lost my part-time office job.

I am past retirement age. What can I do with the rest of my life?

REPLY: What you can do with the remainder of your life depends on many factors: health, training, experience, personality traits, and so forth. No one can suddenly take on qualities which are needed for various types of work or activity. As a rule, what one does in retirement must be pretty closely allied to what has been done in the past. Exceptions, of course, are possible.

It is generally true that your best place to look for satisfying activities or employment is your own home community, where you know people and they know you. Could your church use you to address materials which are mailed out to the membership? Does any organization in the community have need of part-time help? Make your desires known to your pastor, the YW, and other persons who have wide contacts—someone may be able to uncover a good possibility.

Usable suggestions may be available from the American Association of Retired Persons, 310 East Grand Avenue, Ojai, California. They may be able to suggest several "pen pals." Back numbers of *Journal of Lifetime Living* (now discontinued) have had numerous suggestions — inquire at your local library.

Ancestors

QUESTION: Mother is forever boasting about our family—her ancestors and Dad's. This one owned so much land. Another man was a member of the state legislature. One of Dad's g-g-g-g-grandfathers fought in the Revolution, and one of Mother's forebears wrote two books.

Dad rarely says anything about these things, but Mother has plenty to say. She implies that because some members of another generation accomplished something, or got some recognition, we belong to a superior family. She sometimes embarrasses us when guests are present.

REPLY: It is fine to have had worthy ancestors. Going back over records and finding out about them is an interesting project. What we are and what we do are more important for us than anything our ancestors did. We can't rest on their achievements—we must prove ourselves in the real world.

Be as indulgent as possible toward your mother—perhaps ancestors are her only present satisfaction. A conversational opportunity may come for you to talk this matter over with your parents. You should be able to present your own viewpoint without offence—that it is interesting to know about the past, but it is more meaningful to have worthy goals for self, to develop what God has given, and to face with aplomb the present and future rather than to dote on the past.

BOOKS

APOSTLE TO THE SKEPTICS

God Our Contemporary. By J. B. Phillips. Macmillan. 137 pages. $2.50. Paperback edition $1.25.

God Our Contemporary is beamed primarily to the modern intellectual. It is a calmly written rationale for the acceptance of Christ. There is no appeal to the acceptance of the traditional heritage of the church in order that a man prove himself a Christian. "Forget about the churches for the moment," says Phillips.

He feels that modern man must first consider the act of God breaking into the stream of human history as the incarnate Christ before he can be even touched by the witness of the church. Men who are absorbed in a materialistic trinitarianism of possessions, pleasures, and physical security simply do not go to the church for help. They no longer ask questions about their self identity or their relationship to God. Christ must be brought to them in their world bounded as it is by materialism and science.

Speaking directly to the man without God, Phillips would present Christ as the living Lord of all men, the demonstrable proof that "ours is a visited planet." By returning to what he calls "essential Christianity," the author is positive that the revolutionary character of the gospel message will change men today as it did in the days when the church was young.

To reinforce this assertion, Phillips deals with the stumbling blocks that tend to keep men from recognizing the claims of the contemporary God upon their lives. Two chapters are devoted to a discussion of the problems of suffering and evil. In another two chapters current criticisms of Christianity are examined.

Though Phillips has given us a good book, he has given us a disappointing one as well. Its reasonableness and apologetic nature lack a real spark of passionate vitality. The strong emphasis on the contemporary God still never quite makes him ruler of the modern world. God is an added ingredient that will make the world a little better place in which to live. As a matter of fact, Phillips seems willing to settle for what he calls "Christian humanism" if he can persuade men to add the missing dimension of faith in Christ to the vague longings for goodwill among men they already possess.

Phillips calls for a rededication on the part of the church to its mission to evangelize. The church has to develop more effective means of communication, he says, if it really intends to reach those outside the mainstream of Christianity. "The time has come for the church to restate boldly and unequivocally that the Way, the Truth and the Life have all been revealed, that the Kingdom is here already and that the battle in which there can be no neutrality is on."

Philadelphia FRANK W. KLOS, JR.

HOW TO BE A LEADER

Manual for Vestrymen. By Henry B. Luffberry. Muhlenberg. 101 pages. $1.50.

Drawing upon experiences and frustrations in the pastorate, the author has succeeded in putting together an informative, highly readable and even entertaining treatment of what in many congregations is a touchy subject—just what vestrymen are and are not supposed to do.

While titled a "manual" and subtitled "a guide for leaders of congregations" this paperback goes far beyond the level of a manual. It might have wider saleability if its title more nearly suggested the imagination evident in the selection of chapter headings and section titles (for example: The Sunday school man; People aren't funny; Cliques don't click; Correct use of the grapevine; What do you pay your pastor's wife? Forward without formula; Get out of the insurance business; Don't resign, Horace; Preachers in their place).

Early in his book Pastor Luffberry makes a case for using the term vestryman rather than councilman, deacon, elder or trustee.

Of course, one reason is to make the book apropos for all denominations. He raises a point, however, which might for clarity's sake be considered by groups not currently using that term.

In anecdotal style the book explores the whole range of a vestryman's attitudes, responsibilities and activities. It considers the first humble feelings of the nominee—and discusses the proper place of the "ex-vestryman" too. Along the way are guideposts, advice, and warnings, all expressed in easy-to-understand language.

An extra dividend is an appendix called "Simplified parliamentary procedure for the vestry meeting."

In this writer's opinion: The best thing to come along yet as "must" reading for every council, board, or vestry member charged with consecrated and intelligent congregational leadership.

GEORGE R. F. TAMKE
Susquehanna University

AND SO FORTH

Yearbook of American Churches. For 1961. Edited by Benson Y. Landis. National Council of Churches. 314 pages. $5.95.

This standard reference book published annually contains statistics, names and addresses of organizations, and other data, regarding Protestant churches in the United States, plus some information regarding Roman Catholicism and Judaism. Nearly a third of the book pertains to state and local councils of churches.

My Church Book. By Marie Hankla Olander. Augustana. 64 pages. $1.

Explains to children, perhaps eight or ten years old, the Lutheran liturgy as found in the *Service Book and Hymnal.*

Christian Yoga. By J. M. Dechanet. Harper. 196 pages. $3.75.

To curl up like a cat, stand on one foot, or hold your breath may seem odd daily devotions for a Christian. The author, a French Benedictine monk, has translated the disciplines of the Hindu yogi into Christian terms. Perhaps no one but a monk would have time or patience for this sort of thing, but his guidebook is likely to convince the reader that efforts in this direction might prove useful.

Watcher on the Hills. By Raynor C. Johnson. Harper. 188 pages. $3.50.

The author is a scientist and admits that he has never had any mystical experiences. Yet he has taken the trouble of gathering together 36 case histories of "some mystical experiences of ordinary people," and has analyzed and explained the whole phenomenon with deep sympathy and insight. There may be a road to reality here for anyone with the right wave length, and who is eager to escape routine and monotony in everyday life.

Floral Arrangement for Your Church. By Fern Bowers Hunt. Chilton. 223 pages. $6.95.

Selecting and arranging flowers for decoration in the church is a highly professional skill, and here is a substantial handbook on how to acquire it.

Retarded Children: God's Children. By Sigurd P. Peterson. Westminster. 156 pages. $3.

For parents of a retarded child, or for anyone who has occasion to deal with such children, this is a priceless book of directions, especially regarding religious training. The author, a Lutheran pastor, is chaplain at Parsons state hospital and training center in Kansas.

The Pastor's Prayerbook. By Robert N. Rodenmayer. Oxford Press. 319 pages. $5.

Pocketbook of 641 collects for public and private use, brought together from numerous writers ancient and modern.

Teach Yourself New Testament Greek. By D. F. Hudson. Association Press. 178 pages. $3.75.

Grammer guides are growing more "dynamic," and this one proposes to unlock the Greek New Testament in 28 lessons. At least as a review book for those who once studied Greek it should be extremely helpful.

overseas

Hazards of Prosperity

GERMANY: Muenster. Dec. 5. — SHOP windows have been loaded with luxury goods during the Christmas shopping season. They are of unbelievably fine craftsmanship and beauty — magnificent hand-carved nativity scenes, paintings, books, musical instruments, toys of amazing ingenuity, ceramics and textiles from all over Europe and Asia (also from behind the Iron Curtain).

All this belongs to the so-called *Wirtschaftswunder* (economic miracle) which gives Germans an uneasy conscience and furnishes occasion for endless editorials and sermons. It seems that the prosperity is getting out of hand but no one cares to apply the brakes. The rich are getting richer too fast.

AND THE POOR? The 3,694 refugees who filtered into West Germany from the East Zone last week (and every week), are living in leaky World War II barracks along the tracks. The 300,000 Italian migrant workers idling in the railway depots gather the crumbs.

This is one of the election issues between Adenauer's CDU (in power) and Brandt's SPD (wants in). Meanwhile Bishop Dibelius and the Union Church appeal especially to the professional people living in the East Zone (doctors, teachers, pastors, catechists) to stay where God has called them and not to run away from the needs of their neighbors. Sermons are preached on Psalm 37. "Remain in the land."

The Lutheran Church of Eutin (East Zone) has called its first woman pastor, Magdalena Kongeter. With 102,000 members it has only twenty-two pastors left. Low-scudding jets crossing from horizon to horizon in less than fifteen seconds underline in black smoke the basicall ephemeral character of any one-side prosperity, as well as the unresolved ter sions of East and West which clash nc far from here.

One sees an effect of this unprece dented prosperity in the want-ads of th great daily newspapers — *Frankfurte Allgemeine, Hamburger Abendblatt, Di Welt,* and others — where as many a twenty-seven pages of giant, outsize ad beg and plead for engineers, chemist and specialists of all kinds — includin housemaids. One even sees the ads c parishes (of 4,500 souls) advertising fo pastors. (In Washington, D. C., I un derstand papers carry a special want-a section regularly headed "For Sale— Churches.")

The pages of matrimonial ads are a old European custom, though never mor used than now. "He seeks her" fills hal a page, while "She seeks him" fills th other half in fairly close balance. (Actua sample: "Seeking a dear daddy, an three years old, mother is 27, 150 lbs dark-blond, slender, very much the na ture and animal lover. Only those witl serious intentions reply. Send returnabl picture to P.O. box . . .")

ANOTHER RESULT of the generally high level of prosperity is the traffic problem Over 10 million vehicles currently fill th narrow, winding streets of Germany Cars of all shapes, sizes and horsepower big Diesel trailers, roaring motorcycles sputtering Mopeds and bicycles by th score compete with throngs of Christma shoppers bumping one another off th two-foot wide sidewalks.

People are becoming alarmed at th high accident and fatality rate. Speed drunkenness, and carelessness make deadly combination. With typical Ger man thoroughness people are killing on

another on the Autobahns in such excruciating accidents as happened here in Muenster the other evening when a polio cripple hand-pumping his little vehicle in the rain was run down by a truck and killed.

Pastor Hans Hartwig von Goessel in the Ruhr has begun a one-man war against driver immorality with half a million copies of a small booklet entitled: "Traffic Ethics from a Christian Point of View." He is convinced that modern traffic places new demands on man "to see in his fellow man not his competitor . . . but his neighbor." Through Christian regard machines must be made to serve not man's death but his life in the service of love.

—RICHARD I. KNUDSEN

letters to the editor

No "Occasional Services"

SIR: At the meeting of the Board of Publication Nov. 17, the question of the date of publication of *The Occasional Services* was raised by one of the board members. It was stated by others that the Board of Publication was generally considered to be responsible for the delay in publication. The board took the following action with instruction that it be transmitted to *The Lutheran.*

"The publication houses of the churches co-operating in the publication of the *Service Book and Hymnal* and materials of the Commission on the Liturgy and Hymnal regret that no publication date can be announced for the publication of *The Occasional Services* because the copy necessary for publication has not as yet been received from the Commission.

"This statement is made to make clear to the many pastors who have made inquiry as to a publication date, the reason for the inability of the publishers to set a date of publication."

H. TORREY WALKER

Philadelphia

Expensive Funerals

SIR: I read the article, "Funerals Called Too Costly," in *The Lutheran* (Dec. 7). I am a funeral director who is considered a small operator, like most of the funeral directors in the Philadelphia area. This criticism is absolutely unfair and untrue and I think such statements should be proved before published.

Most of my work comes from my own church of whom a high percentage are subscribers to *The Lutheran.* I hate to think of what would happen if my good friends would read and believe this false statement.

If you or anyone interested would investigate the many different factors which make a funeral so costly today, I am sure there would be no ground for criticism and the printing of such articles.

WILLIAM WAGNER

Philadelphia

SIR: The article regarding funeral directors is very disturbing.

A recent survey made by the National Funeral Directors Association, of which I am a member, indicates that the average price of a funeral in the United States is $700 and not the exorbitant price of $907 you so stated in your article.

I also discount the percentage of clergymen condemning funeral directors and funeral practices. Where was this survey made? It is articles such as you have printed that are not only false and present a picture to the public that is detrimental to the funeral profession, but also in my opinion, puts *The Lutheran* in the classification of the cheap rabble rousing sensational types of publication.

MULFORD SHOWERS

Philadelphia

The news story in The Lutheran regarding funeral costs was a report on a survey published in Jubilee, a Roman Catholic periodical, in which the authors, Wilfrid Sheed and Shirley Feltmann, based their estimate of funeral costs on U.S. Department of Commerce figures for 1959, indicating an average of $907 per funeral.

"Here I Stand"

Luther Statue Erected In Downtown Louisville

By CHARLES L. STRUBEL

MARTIN LUTHER came to Broadway—in downtown Louisville, Kentucky — in mid-November.

A seven-foot bronze statue of the Reformer, standing with an open Bible, was unveiled and dedicated in front of First Lutheran Church (*see also cover*).

To the Lutherans of the Louisville area, who constitute only about one per cent of the church-goers, this was a most important event. Members of all the congregations gathered for the ceremony.

Dedication of the statue was the culmination of a project started in 1942, when the will of Thomas S. Jones set aside $5,000 for the erection of a Martin Luther memorial in Louisville, provided the sum were matched by other donors.

THE CHALLENGE was met. Judge and Mrs. Lawrence F. Speckman, members of First Church, invested the fund. With interest and other gifts, the account grew to $14,000.

Tenth statuary memorial to Luther in the United States, the Louisville statue is a copy of one at Concordia Seminary in Springfield, Ill. It is modeled after Cranach's portrait of Luther at the age of 38, when he made his confessional decision at Worms in 1521.

Standing on a four-foot pedestal of pink granite, the statue is in a grassy area surrounded by a curb and fence. On a main traveled thorofare, it is seen by thousands of motorists and pedestrians daily.

Speaker at the dedication service was Dr. John W. Rilling, of the Hamma Divinity School faculty. Dr. Rilling emphasized the need not only for a Christian witness in the world, but also for a Lutheran, Christian witness in our own communities.

Mark Evans unveils figure of the Reformer

The many gifts that the Lutheran Churc has to offer to the world, he pointed ou are for the most part contained in th writings of the Reformer himself.

Dr. Gerard D. Busch, president of th Kentucky-Tennessee Synod, viewed the l cation of the Luther statue as significan He said he was happy that First Churc had decided to remain as a downtown co gregation instead of "fleeing to the subur as so many congregations have done."

THE STATUE of Luther thus seems to sa for the congregation: "Here I stand, an you can't budge me!" It stands, he co tinued, as a reminder to all who pass thr the Lutheran Church is not only the Churc of the Reformation but also is the Churc for today.

Pastor John H. Evans' small son, Mar was chosen by the donors and the churc council to unveil the statue.

FLORIDA

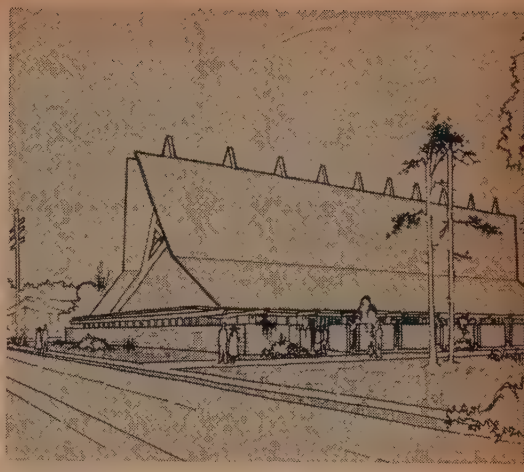
University Church Starts New Building in Gainesville

By CARL A. DRISCOLL

TAMPA, FLA.—Ground was broken in mid-December for the new University Lutheran Church in Gainesville. Speakers were Dr. Royall A. Yount, president of the Florida Synod, and the Rev. W. Baxter Weant, synodical home missions director. The pastor is the Rev. William C. Kaiser.

The $120,000 building will include a sanctuary to seat about 300, and an office for the pastor. A skylight will run the length of the roof top.

The present church is being razed to make room for the new building and the congregation is worshiping in the adjacent Lutheran Student Center. Completion is expected about mid-April.



Architect's plan of new University Church

SOUTH CAROLINA

Charleston Heights Group Forms Holy Cross Church

By WYNNE C. BOLIEK

COLUMBIA, S. C.—The Church of the Holy Cross was organized as a congregation on Dec. 4 in Charleston Heights. Dr. Karl W. Kinard, South Carolina Synod president, spoke. The Rev. Walter W. Shealy is the mission developer.

FIRST UNIT building of Faith Church, John's Island, was dedicated recently by President Kinard. The Rev. J. Shelton Moose, synod field worker, preached. The Rev. Cecil C. Helmly is pastor.

ST. PAUL'S CHURCH, Columbia, is building an addition to its parish house. Ground was broken for a new parish building at Bethlehem Church, Leesville. St. Matthew's Church, Charleston, ordered a set of 25 chromatic handbells from Holland.

Evangelism Rally in Columbia

EVANGELISM received special emphasis at a synod-wide rally Nov. 20 in Incarnation Church, Columbia, attended by 400 pastors and lay workers. Speaker was Dr. G. Paul Musselman, evangelism director of the National Council of Churches.

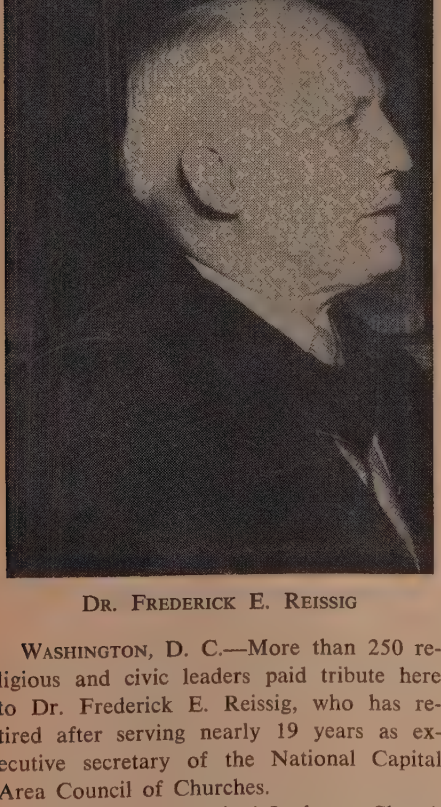
Others taking part were the Rev. Dana H. Johnson, associate evangelism director, ULCA; Synod President Kinard, the Rev. Thomas H. Weeks, chairman of the synodical evangelism committee, and Dr. George Meetze, pastor of Incarnation Church.

EBENEZER CHURCH, Columbia, observed its 130th anniversary on Nov. 27. The sermon was given by Dr. Raymond D. Wood, president of the Georgia-Alabama Synod, a son of the congregation. Dr. Carl A. Honeycutt is pastor.

Seminary Completing Buildings

BUILDING PROGRAM at Southern Seminary is progressing. The new administrative building and the president's home are nearing completion. The second of the two new apartment buildings is ready for occupancy. Dr. F. Eppling Reinartz assumed his duties as president on Jan. 1.

Capital Area Leaders Laud Dr. Reissig on Retirement



DR. FREDERICK E. REISSIG

WASHINGTON, D. C.—More than 250 religious and civic leaders paid tribute here to Dr. Frederick E. Reissig, who has retired after serving nearly 19 years as executive secretary of the National Capital Area Council of Churches.

The 65-year-old United Lutheran Church pastor headed the Protestant council here during troubled war and postwar years in which the population of the Washington area more than doubled and the membership in its churches nearly tripled.

Expressions of tribute came from the Catholic and Jewish communities of Washington, as well as from government, and from the National and World Councils of Churches.

Dr. Reissig was praised for his leadership in helping to bring about racial integration in the nation's capital, and for pioneering in providing a Protestant chaplaincy at hospitals, including St. Elizabeth's Hospital, the nation's largest mental institution.

Mr. Harry W. Seamans of the Office of Public Services, U.S. Department of State, speaking on behalf of the government, praised Dr. Reissig for his co-operation in providing orientation conferences and spiritual guidance for foreign visitors in the capital city.

Dr. John J. O'Connor, professor of history at Georgetown University, brought greetings from Roman Catholics and Isaac Franck, executive director of the Jewish Community Council of Greater Washington, spoke on behalf of Jews.

President Eisenhower sent a message of congratulations from the White House.

Benjamin McKelway, editor of the Washington *Evening Star,* said it was remarkable that Dr. Reissig had served so long in his post and left with such a wide circle of friends because "he has always been sticking his neck out and has expressed his convictions fearlessly on many controversial issues."

The editor said he wished more churchmen would cultivate the habit of speaking on community issues.

Dr. Villaume Helps Prepare Transcribed Talk on Aging

WASHINGTON, D. C.—Dr. William J. Villaume and two other churchmen have cooperated with the White House Conference on Aging in preparing a 15-minute transcribed discussion of religion and aging.

Dr. Villaume, a United Lutheran pastor, is executive director of the Department of Social Welfare, National Council of Churches. Others in the project are the Rt. Rev. R. J. Gallagher, Catholic Charities Bureau, Cleveland, Ohio, and Rabbi Balfour A. Brickner, Synagogue Council of America.

The recorded discussion concerns many aspects of aging, the emotional and financial problems of retirement and the role churches can play in solving these problems. It is suitable for radio broadcast either as a religious or a public service program.

MARYLAND

Retreat for Church School Leaders Planned at Camp

By WILSON P. ARD

HAGERSTOWN—Second annual retreat for Sunday church school superintendents and chairmen of Christian education committees is planned for the week-end of March 4 at Mar-Lu-Ridge camp.

CHURCH COUNCILMEN'S dinner meetings will be held at St. Paul's Church, Cumberland, Feb. 6; St. Mark's Church, Hagerstown, Feb. 7; Zion Church, Middletown, Feb. 8, and Immanuel Church, Manchester, Feb. 9. The program will outline the duties of councilmen.

UNITED LUTHERAN CHURCH WOMEN of the synod held their convention at St. Paul's Church, Cumberland, with an attendance of 322. The organization showed a net gain of 237 members in 1960. Mrs. Charles F. Trunk, Jr., of Frederick, was elected president.

Meeting Set to Discuss Social Mission Planning

By J. FRANK FIFE

BALTIMORE—A conference on Responsible Planning in Social Missions will be held Feb. 20 at the Synod House in Baltimore. The program is being prepared by the Rev. George E. Whetstone, of St. John's Church, Hagerstown.

Attending will be representatives of inner mission societies and institutions in the synod, and of the ULCA Board of Social Missions. Representatives of the Augustana Church and the Delaware District (Pennsylvania Ministerium) also have been invited.

DINNER MEETINGS for church councilmen of the Eastern Conference will be held Jan. 30 through Feb. 2 at various locations. The Rev. Carroll Charles, urban church secretary of the Board of American Missions, will speak and conduct discussion groups.

PRE-LENTEN RETREAT for all Maryland Synod pastors will be held Jan. 30 at Mar-Lu-Ridge camp. Dr. Robert E. Van Deusen, of Washington, will be the retreat master.

DR. FRANK LAUBACH, noted literacy pioneer, will speak at the annual meeting of the United Lutheran Church Women of Baltimore, Jan. 27 at the Lord Baltimore Hotel.

PENNSYLVANIA

Spring Grove Church Hit By Fire in New Building

YORK—Fire severely damaged St. Paul's Church, Spring Grove, the morning of Dec. 10. Ignited by a welder's torch, the fire spread from the new Christian education building, under construction, to the church structure, causing about $50,000 damage.

Cornerstone of the education building had been laid on Nov. 20. The Rev. F. Elwood Moreland is pastor.

West Virginia Mission Sponsored

CHRIST CHURCH has become a sponsor of St. Luke's Church, Beckley, West Virginia. The new mission church was developed by a former assistant pastor of Christ Church,

Pastor F. E. Moreland lays cornerstone at Spring Grove. Fire later damaged building

PA.: YORK . . .

the Rev. Charles Delaney. The Rev. Franklin D. Fry, pastor of the York church, preached at the organization service in Beckley on Dec. 3.

SYNODICAL PRESIDENT DWIGHT F. PUTMAN was the preacher at the last of the 100th anniversary services in Zion Church, Glen Rock, on Dec. 4. Centennial observances began Aug. 29.

PA.: HARRISBURG

Pastors and Laymen Agree Preaching Most Important

By VIGGO SWENSEN

HARRISBURG — Pastors and laymen alike believe that preaching is the most important part of a parish pastor's job. But there is a wide range of opinion in both groups as to the pastor's duties.

This was shown in answers to a questionnaire circulated at the Parish Life Conference of Central Pennsylvania Synod churches held in September at Susquehanna University.

After preaching, teaching, pastoral counsel and evangelism were considered most important. Office work ranked lowest, and nearly everybody agreed the pastor spends too much time in such chores.

"This indicates the need for clerical help," commented Dr. Beryl Maurer, synod director of research and development.

The questionnaire was intended to show the "collective image" of the parish ministry as viewed by ministers themselves and their parishioners. The summary of answers showed also:

A parish pastor can most effectively serve one congregation of 300 to 600 communing members. Though the pastor usually carries a full work load, he is generally underpaid. He should get a day off each week and a four-weeks' vacation each year.

A parish pastor travels more than 10,000 miles annually in his work. He puts in 50 or more hours a week, and is out three or more nights a week in performance of his ministry. A pastor should have regular opportunity for continuing his education and personal development. Pastorates should last from four to fourteen years. The greatest number favored a tenure of seven to nine years.

A majority of those replying thought the preparation of women for the ministry was not desirable. But almost half the congregations represented have yet to send their first son into the ministry, the replies showed. Most participants believe that seminary graduates today are of a higher caliber than "some years back."

Sermons of 20 to 25 minutes in length, preached from notes or memory, with a healthy emphasis on Lutheran doctrine, are preferred.

Millersburg Home Ready

THE NEW Home for Aged at Millersburg is to be dedicated early this year, according to the Rev. Harold Dietz, executive secretary of Lutheran Service Society. The board of directors made a preliminary inspection of the structure last month.

ST. PETER'S CHURCH, Middletown, again initiated the Thanksgiving community used clothing collection for Lutheran World Relief. Dr. Paul R. Clouser, pastor, reported three tons of clothing shipped.

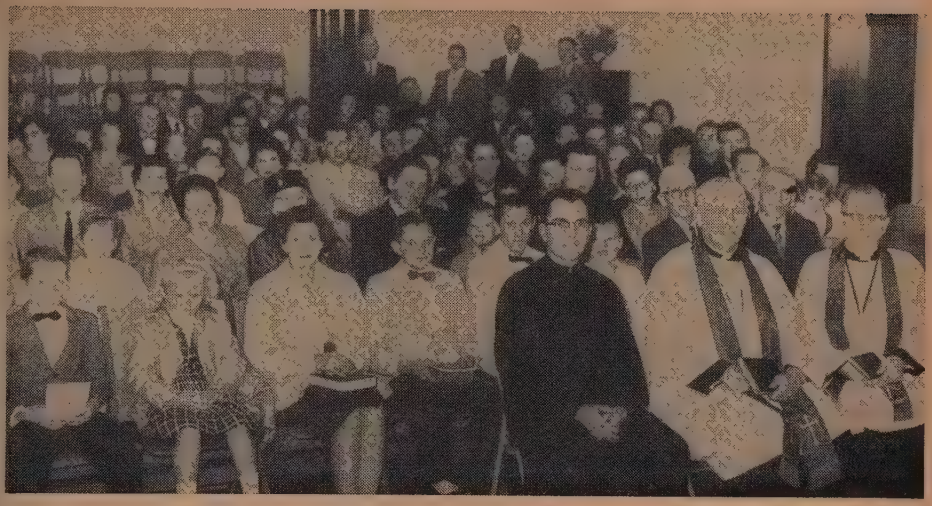
PA.: LANCASTER

Service Group Holds Banquet

By ERNEST J. HOH

LANCASTER — Lutheran Service of Lancaster held a banquet for members of the board and staff of the Lutheran Home. It was the first time the entire group has been together. The Rev. Ray Evelan, board president, gave special recognition to members whose terms expire this month.

MANY CONGREGATIONS made special effort to reach their apportioned benevolence goal by the end of the year. The conference stewardship committee sent special lay visitors to help.



Seated at right front with new Advent congregation are Pastor Homburg, Dr. Young, Dr. Frobenius

Advent Congregation, Tulsa, Organized with 110 Members

By MARTIN G. SCHROEDER

OMAHA, NEB.—Advent Church in Tulsa, Okla., was organized on Dec. 4. Mission Developer Arthur Homburg entered the field in June 1959, and began services in September. The new congregation has 66 confirmed and 110 baptized members.

Dr. Alfred Young, Central States Synod president, preached at the service, and Dr. Reno Frobenius, assistant to the president, conducted the organization.

ST. PAUL'S ENGLISH CHURCH, Grand Island, Neb., has begun work on a new $600,000 church, educational unit and chapel, on a site about 1½ miles from the present location. The Rev. Harvey Clark is pastor.

ZION CHURCH, Beloit, Kan., is building an educational unit, the first step in a long-range program that calls for a new church to be erected later. The Rev. George W. Eller is pastor.

Midland Building Student Union

MIDLAND COLLEGE, Fremont, Neb., has started a $60,000 project to provide a student union, at the basement level of the gymnasium building. Funds have been raised by a self-imposed student fee of $5 per semester. The alumni gave $7,800.

The college is applying for a government loan to erect an addition to Beegle Hall, the women's dormitory. The Rev. Ernest Tonsing, of Topeka, Kan., was re-elected president of the Midland board of trustees.

Lectures at Central Seminary

PRE-LENTEN LECTURES at Central Seminary will be given Jan. 31, Feb. 1-2, by Dr. R. R. Arden, Dr. Marcus Barth, Dr. G. Elson Ruff and Dr. R. R. Syre. Dr. Martin E. Lehmann, new member of the faculty, will be installed at that time.

PROF. GERHARD GIESCHEN, of the Central Seminary faculty, is in Europe on sabbatical leave. He will visit Tuebingen and other theological centers.

THE REV. RUDOLPH MOEHRING, retired, was honored on the 50th anniversary of his ordination at First Church, Manhattan, Kan. He is now serving as chaplain of the Riley County Lutheran Hospital in Manhattan.

MINNESOTA

World Mission Festival Planned in Minneapolis

By PAUL LUTHER WETZLER

MINNEAPOLIS—A mission festival will be held Jan. 28-29 in Holy Trinity Church, Minneapolis, sponsored jointly by the congregation, the Central Conference of the Northwest Synod, and the United Lutheran Church Women.

Representatives of sister churches abroad, missionaries and staff members from the Board of Foreign Missions will take part in the program. Displays and movies from ULCA's world mission fields will be shown.

Speakers at the mass rally on Sunday evening will be the Rev. John R. Nelson, missionary to Malaya, and the Rev. Donald C. Flatt, of the School of Missions faculty, former Augustana missionary to Tanganyika.

At the youth rally in the afternoon, speakers will be Mary Jo Kimpel, candidate secretary of ULCW, and Arthur Ruths, candidate secretary of the Board of Foreign Missions.

Home for Aged Rising Fast

MARTIN LUTHER MANOR, $800.000 home for the aging now being erected by the Central Conference, is two months ahead of schedule. Excellent autumn weather is the reason. Workmen lost only two days from the start of construction early in July until late in November.

GRACE CHURCH, Alden, is raising funds for a parish education unit. Dr. George Lundquist, Northwest Synod president, spoke at the kick-off dinner Jan. 5. The Rev. Marlin Johnson is pastor.

OFFICIALS and staff members of the Lutheran Free Church, ALC, ELC, Augustana and ULCA held their annual inter-Lutheran Christmas dinner Dec. 20 at Mt. Olivet Church. This year Augustana was host.

ST. JOHN'S CHURCH, Minneapolis, held a series of "get-acquainted" luncheons to introduce their new pastor, the Rev. William R. Snyder. Educators, welfare and social agency people, synod and seminary officials and fellow clergymen were invited.

Dr. Hanson to Speak Nightly At Evangelistic Conference

DR. OSCAR C. HANSON, internationally known evangelist, will speak each evening at services of the 25th Midwinter Conference of the Lutheran Evangelistic Movement Jan. 23-29 in First Augustana Church, Minneapolis.

Other speakers will include the Rev. Robe

Progress is evident in construction of Martin Luther Manor, home for aging in Minneapolis

ert Rismiller, of Lutheran Bible Institute, Seattle; Dr. Odd Gornitzka, of the Minneapolis Bible Institute; Dr. Conrad Thompson, of the Commission of Evangelism, TALC; the Rev. Kenneth Ellingson, Newark, Ill., and the Rev. Carrol Satre of Minneapolis.

Lutheran Evangelistic movement is an inter-Lutheran organization emphasizing the need for repentance and revival in the church today. Director is the Rev. W. E. Klawitter.

Group Studies Orphan Problem

MILWAUKEE, WIS.—The Rev. Benjamin A. Gjenvick, executive director of the Lutheran Welfare Society of Wisconsin, has been named to a three-member commission sponsored by the National Council of Churches to study the problems of orphaned children in needy countries abroad.

The commission also includes Prof. LeRoy Bowman, professor emeritus of sociology and anthropology at Brooklyn College, N. Y., and Mrs. Benson H. Harvey, executive of Episcopalian Social Action in Western Massachusetts.

They went to Hong Kong and Korea this month to conduct a field study in co-operation with missionaries, directors of orphanages and local governmental representatives.

Upon their return to the United States, the commission will submit their findings including recommendations on programming and possible future legislation in regard to intercountry adoption of orphans. Pastor Gjenvick, secretary of the commission, will be responsible for drafting the report.

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Carthage Prepares to Start Buildings on Kenosha Campu

CARTHAGE, ILL. — Bids for construction of the first buildings on Carthage College's multi-million dollar second campus at Kenosha, Wis., will be received Feb. 9, it was announced by Dr. Harold H. Lentz, Carthage president.

Buildings to be erected include two dormitories, a student union and dining hall, and a multi-purpose building to contain library, auditorium, offices, classrooms and laboratories for the school's first few years of operation.

Preliminary work on the 68-acre Kenosha campus has been underway for several weeks. This included earthmoving, grading, tree removal and laying sewer lines.

Building will start as soon after letting of contracts as weather permits. The college plans to move in by June 1962 and open classes the following September. A freshman class of about 300 will be admitted, and each year a new class will be added. By 1965 the student body is expected to number around 1,500.

Meanwhile more buildings will be erected —more dormitories, a chapel, an administration building and more classes and laboratory facilities.

Jack Harris and President Lentz check blueprints for Kenos

Dedication and groundbreaking ceremoni took place on the lake-front site last Sept. 2

Alumni Director Named

CARTHAGE, ILL. — The Rev. Edward Johnson, pastor of the Dongola Luther Parish in southern Illinois, has been nam director of alumni relations at Carthage C lege. He will assume his new duties Feb. 1.

Pastor Johnson will play a key role the college's "decade of development" pr gram, which includes opening of the seco campus at Kenosha, Wis., next year. He a 1952 alumnus of Carthage.

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Michigan Synod Reviews Year of Building Activity

By RAYMOND A. HEINE

DETROIT—As 1960 came to a close, the Michigan Synod could look back on a year of feverish building activities. Fourteen congregations either built or started new units in the course of the year. Twelve of these building programs are in mission congregations.

These include ten first units and two second units of construction. First units are at Adrian, Christ the Redeemer; Detroit, Olivet; Farmington, Antioch; Flint, Our Risen Lord; Grand Rapids, Gethsemane; Kalamazoo, Our Redeemer; Pontiac, Ascension; Saginaw, Our Saviour; St. Clair Shores, Triumphant Cross; and Southfield, Calvary.

Sketch of free-standing tower planned at t entrance of Our Saviour Church, Saginaw

Second units are Detroit, Advent, a Garden City, Good Hope.

Two self-supporting congregations also u dertook construction of additional facilitie These are Detroit, Cross of Glory, and Fl Rock, Faith.

NEW MISSION congregations continue be developed to take the Gospel to mo people in this second-fastest-growing sta east of the Mississippi.

The Rev. Arthur Basler is organizing t

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MICHIGAN . . .

new Lutheran Church of the Incarnate Word in Bloomfield. Sixty-two attended the first meeting of interested persons and 36 persons are now enrolled in instruction classes. A parsonage and a 3.9-acre church site have been purchased. Plans are to organize as a congregation on March 5.

In Fenton, the Rev. Benjamin Elger, mission developer, is looking forward to organi ing a congregation on March 19. Attendan at services is more than 100 per Sunda Meeting temporarily in a public school, t church has bought a 6.3-acre site.

The Rev. Thomas Warme, home missio ary at Troy, announced that the new churc site was purchased on Dec. 9 and that t worship and Sunday church school pr grams are well under way.

St. Timothy congregation will be organize in Sturgis in April under the leadership the Rev. Herbert Lindewurth.

First worship service in the Jackso Summit parish, the Rev. August Muelle mission developer, was scheduled in the Ca cade Club House on Jan. 8.

NEW YORK

Lutheran Welfare Council Schedules Forum on Feb. 9

NEW YORK—Third annual Lutheran W fare Forum will be held Feb. 9 in Riversi Church, New York City. The theme will "The Congregation, a Community of t Concerned." Sponsor is the Lutheran W fare Council of New York.

Discussion groups and speakers are: "T Role of the Church in Meeting the Proble of Alcoholism," Dr. Yvelin Gardner; "Cc gregational Welfare Committees," James Cross; "The Urban Family and the Church Dr. Herbert Stroup; "Public and Voluntar Social Welfare Resources," James R. Dum son; "Correlation of Pastoral Care and S cial Work Practice," Dr. Karl H. Her The dinner will be addressed by Dr. Alv N. Robness, president of Luther Seminar St. Paul, Minn.

Superintendents to Meet

NEW YORK—Fifth annual Superintende Conference, sponsored by the Brookly Queens, Nassau-Suffolk and New York Cc ferences, will be held Jan. 14 in Gra Church, Forest Hills. Keynote speaker w be the Rev. Harner Middleswarth, associa secretary of the Board of Parish Educatio

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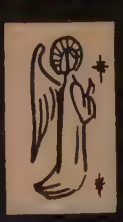

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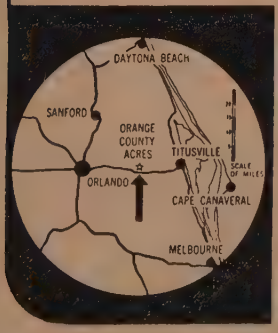

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Lutheran Teacher Conducting "Faith in Action" Broadcasts

NEW YORK—A Lutheran professor has been named to moderate a 15-week series of "Faith in Action" broadcasts over the NBC radio network. Churchmen of different faiths will discuss subjects of interest to laymen in the series, to be aired Sundays 8:15 to 8:30 A.M. (EST).

The moderator is Dr. Ralph O. Hjelm, associate professor of religion at Upsala College, East Orange, N. J., an Augustana Church school. The series, "Theology Today," will take the form of conversations between Dr. Hjelm and guests—Protestant, Roman Catholic and Jewish leaders.

First subject scheduled Jan. 1 was "Religion and the Analysis of Language," with Prof. John Hick of Princeton Theological Seminary as guest. Dr. Franklin Clark Fry, president of the United Lutheran Church, will discuss "The Ecumenical Movement Today" on a later broadcast.

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—CHANGES OF PASTORATE—

Ohio

CASSEL, CHARLES W. From Mt. Hope Church, Shiloh. Retirement.

STACY, C. B. A. From First Church, Shelby, associate pastor. To Trinity Church, Sebring.

Pacific

BAGLIEN, JOHN L. From Calvary Church, Hillsboro, Ore. To Good Shepherd Church, Pocatello, Idaho.

SIGMAR, ERIC. From St. Stephen's Church, Winnipeg, Man., Canada. To Zion Church, Camas, Wash.

Pacific Southwest

VARBLOW, ROBERT. From Our Saviour's Church, Seaside, Ore. To Christ Church, San Jose, Calif.

Pittsburgh

HOCH, ROY C. From Glenwood Church, Toledo, Ohio. To Zion Church, Indiana, Pa.

Rocky Mountain

BEARD, ROBERT D. From Aurora, Colo., mission developer. To Northglenn, Colo., mission developer.

South Carolina

HEWITT, A. KENNETH, JR. From Christ Church, Durham, N. C. To Summer Memorial Church, Newberry.

Virginia

COBB, PAUL B. From Ascension Church, Shelby, N. C. To Woman's Memorial Church, Pulaski.

SIGMAN, WALTER A. From St. James Church, Leesville, and (supply pastor) Immanuel Church, Ridge Spring, S. C. To St. Peter's Church, Wardensville; Hebron Church, Capon Lake, and Ebenezer Church, Rio, W. Va.

Wartburg

SIMONE, ALBERT A. From Immanuel Church, Lena, Ill. To Luther Memorial Church, Delavan, Wis.

—DECEASED—

THE REV. DANIEL D. KISTLER, 59, pastor of Holy Trinity Church, Lebanon, Pa., died of a heart attack in Edinburgh

Scotland, on Dec. 12. Pastor Kistler and his wife had been living in Scotland since September. On leave from his congregation, he was attending a series of lectures at the University of Edinburgh, and was to return to Lebanon next July.

A native of Coopersburg, Pa., Pastor Kistler was a graduate of Muhlenberg College and Philadelphia Seminary, and did graduate work at the University of Washington and Temple University. He began his parish ministry in the Pacific Synod, serving as synod president. Returning to the east, he succeeded his late father as pastor of the Coopersburg parish. He was called to the Lebanon church in 1950.

He was a trustee of the National Lutheran Home in Washington, D. C., and a member of the Social Missions Committee of the East Pennsylvania Conference. Last June he received an honorary doctor of divinity degree from Muhlenberg College.

Surviving are his wife, the former Jessie Dean Petersin; a daughter, Mrs. Constance Bradford, of Towson, Md.; three sons, Daniel, of Leonia, N. J.; the Rev. Luther, of Orlando, Fla.; and the Rev. David, of Claysburg, Pa.; nine grandchildren, and two brothers, William, of Coopersburg, and Myron, of Plainfield, N. J.

Funeral service was conducted Dec. 19 in Holy Trinity Church by Dr. Dwight F. Putman, Central Pennsylvania Synod president; the Rev. E. Allan Chamberlin and the Rev. Jacob E. Rudisill. A memorial service was held also at St. John's Church, Coopersburg. Burial was in Memorial Park Cemetery, Bethlehem.

THE REV. ERNEST ARTHUR MEYER, 59, pastor of Christ Church, Ozone Park, Queens, New York, died Dec. 6.

Born in Albany, he was a graduate of Wagner College and Philadelphia Seminary. He was ordained in 1935, and served as associate pastor of Christ Church with his father, the late Dr. Hugo E. Meyer, until 1938 when he became pastor. He was chairman of the evangelism committee of the Queens Conference.

Surviving him are his wife, Dorothy; a son, Ernest A., Jr., and a daughter, Lynne Dorothy.

Funeral service was conducted Dec. 9 at Christ Church by Dr. Alfred L. Beck, the Rev. Robert Arnold and the Rev. Fred McLaughlin. Burial was in Nassau Knoll Memorial Cemetery, Port Washington.

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IN CONCLUSION . . . . . .

IF YOU WORK in one of the offices of the United Lutheran Church something like this may happen: You come back from three weeks of travel, walk down the hall with your suitcase, and meet a friend who says, "It looks like you're going somewhere."

There's no use saying, "No, I'm just coming back. I've been away three weeks." Your friend may reply, "I've been away four weeks. Just got back this morning." And you didn't know that.

These people who work in our church's offices lead curiously impersonal lives. They have innumerable friends in all parts of the land but are often lonely.

The situation of a parish pastor is usually the opposite. He may be practically unknown outside his congregation, but within that warm-hearted circle he is a member of the family. There are very few personal situations more painful than that of a pastor leaving a congregation to accept a call elsewhere.

NOW AND THEN, though, at United Lutheran Church headquarters, people break through their concentration on their own work and become sharply aware of their relations with one of their fellow-workers. This event takes place, of course, only in a moment of parting.

It happened at the end of December when F. Eppling Reinartz left his office as secretary of the church. This month he begins a new work as president of Southern Seminary. The Church House family gathered in New York's Warwick Hotel on a nippy December night for dinner and a half-dozen speeches expressing the strong affection and respect which Dr. Reinartz has won throughout the church.

There could have been such meeting in a hundred U.S. and Canadian citie if Dr. Reinartz had time to attend ther all, with people coming together to te him how much they have valued h services in the church. For seven yea he was a key man in Dr. Knubel's ac ministration as ULC president, and ha now completed 14 years as secretary du ing Dr. Fry's administration. Very fe persons—in the past or the present—hav given such prolonged service in th general work of the United Luthera Church.

My guess is that Dr. Reinartz has mad 5,000 speeches, written 250,000 letter and shaken hands 1,000,000 times i those years. I can't remember him eve quarreling with anybody, but I remem ber his tireless patience and kindlines toward impatient persons such as I.

HAVING FRIENDS results from being friend. There are a hundred books whic tell you that. But for specific proof tha this works, I don't know anyone wh equals Dr. Reinartz.

And how a man can keep his un tarnished enthusiasm after attendin 10,000+ committee meetings, I can't un derstand. All his life he will go o seeing fresh opportunities ahead, expend ing unmeasured energy in achievin them. And when he gets up to make speech about some plan he has in min he does it with such eloquence tha everybody wakes up.

Next time Dr. Reinartz comes to th Church House for a visit, carrying suitcase, nobody will ask, "Are you go ing somewhere?" The people there wi all know he's been away.

—ELSON RUFF

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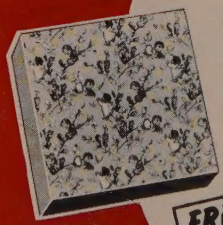

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